Notes on Muhammada...

Thomas Patrick Hughes

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NOTES

ON

MUHAMMADANISM.

BY THE

REV. T. P. HUGHES, C.M.S.,

MISSIONARY TO THE AFGHANS,
PESHAWAR.

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PREFACE.

THERE is a general impression amongst European students of Islamism, that it is a simple system of Deism unfettered by numerous dogmas and creeds, which are supposed to be such an insuperable hindrance to an acceptance of Christianity. Such was the opinion of the historian Gibbon, and it is also the view taken by some who seek to weaken the authority of the Christian system by extolling the merit of its great rival creed. But even amongst the advocates of Christianity there is altogether an

erroneous impression as to what Muhammadanism really is. Dean Stanley has an admirable chapter on the subject of Islamism in his "Eastern Church," but he tells his readers that "*the Qurān contains the whole of the religion of Muhammad;*" and Mr. Zincke in his exceedingly interesting book "Egypt of the Pharaohs and the Khadive," appears to be under the same impression, for he says "*the Qurān is an all embracing and sufficient code, regulating everything.*" Whereas the true state of the case is, that whilst the Qurān is the highest authority for Muslim doctrine, still, the "faithful" whether Sunni, Shiah, or Wahābi, must receive the sayings and practices of their prophet as of divine obligation, for in Islamism the teachings of the "Sacred Traditions" must be received side by side with that of the Qurān itself; and the Muslim who would escape the suspicion of heresy must not dare to question the teaching of the learned doctors, whose opinions have

been handed down in numerous commentaries and ponderous volumes of divinity.

In publishing these "Notes on Muhammadanism" the author is fully conscious of their imperfections,* but he ventures to hope that they will contain information which may be suggestive to Missionaries and others interested in the study of Islamism.

Upon a thoughtful study of the present work, the reader cannot fail to observe what an important place *dogmatic teaching* occupies in the system under consideration. There are those amongst English and Continental writers who regard all dogmatic teaching as antiquated, and who would recommend the Christian Missionary to keep *dogma* in the back ground,

* They are bonâ fide notes of a larger work which the author has in course of compilation.

when dealing with such a religious system as Muhammadanism. But Muslim divines would spurn such teaching as unworthy of theologians, whether of Islām or of Christianity. The trumpet must give no uncertain sound. It is a solemn thing for a Christian Missionary to be engaged day after day in unsettling the religious opinions of immortal beings, unless he feels that he has something good and true to offer in the place of opinions renounced. If we call upon the millions of Islām to loose from their moorings amidst the reefs and shoals of a false system, and to steer forth into the wide ocean of religious inquiry, we must surely direct them to some fair haven of refuge where they will find rest and peace. It has been well said by Dr. Martensen* that "a mind starved by doubt has never been able to produce a dogmatic system;" and we are quite sure

* Christian Dogmatics, by Dr. H. Martensen, Bishop of Seeland, Denmark.

that all who have had practical experience of Islamism, will agree that none could be so helpless in dealing with Muslim doctors, as those who are wandering about in the uncertainty of doubt, and cannot stand firm in the certainty of faith.

On the other hand, Muhammadanism may be used as a schoolmaster to bring men to Christ, for much which is contained in its elaborate system is expressive of man's great and exceeding need. The Christian controversialist in dealing with Muhammadanism must ever remember that it contains a two-fold element of truth. The founder of Islamism derived much of his system from that great unwritten law of God which is ever speaking to men of every nation and of every clime; and he was also greatly indebted to the written law of the Holy One of Israel, although he received it from Talmudic sources. To quote

the words of Bengel, the commentator, "the Law"—whether it be that written on the conscience, or in the pages of the Qurān, or in God's revealed word—"the law hounds a man till he betake himself to Christ; then it says to him, 'Thou hast found an asylum; I pursue thee no more; thou art wise, thou art safe.'"

Notwithstanding its fair show of outward observance, and its severe legal enactments, there is something in Islām which strikes at the very root of morals, poisons domestic life, and (in its truest sense) disorganizes society. Freedom of judgment is crushed and annihilated, and a barrier has been raised not merely against the advance of Christianity, but against the progress of Civilization itself. It is impossible to account for this peculiar feature in Muhammadan nations by attributing it to the peculiarities of Oriental races or other accidental circumstances. The sole cause lies in the

religious system which they profess, which binds them hand and foot. For everything in religion, in law, in life, and in thought, has been measured for all time. Muhammadanism admits of no progress in morals, law, or commerce. It fails to regenerate the man, and it is equally powerless in regenerating the nation.

August 17*th*, 1875.

CONTENTS.

I.—MUHAMMAD.

Muhammad, son of Abdullah Ibn Abdul Muttālib, was born at Mecca, August 29th, 570 A.D., and died at Medina, June 8th, 632 A.D., aged 62. The Hijrat, or Hegira, dates from July 16th, 622 A.D.

The earliest biographers whose works are extant in Arabic, are Ibn Ishāq, Ibn Hishām, Wāqidi, and Tabiri. Ismael Abulfida, prince of Hamah in Syria (A.D. 1333), wrote a Life of Muhammad in Arabic, which was translated into Latin by John Gagnier, Professor of Arabic at Oxford, A.D. 1723. The only Life of Muhammad in English which has any pretension to original research is that by Sir William Muir, of the Bengal Civil Service.* Dr. Sprenger, formerly of Calcutta, has also published a Life of Muhammad in German.†

* Life of Mahomet, by William Muir. 4 vols. 8vo. London, 1858—61.

† Das Leben und die Lehre des Mohammad. A. Sprenger. 6 vols. 8vo. Berlin, 1869.

The character of Muhammad is an historic problem, and many have been the conjectures as to his motives and designs. Was he an impostor, a fanatic, or an honest man—"a very prophet of God?" And the problem might have for ever remained unsolved had not the prophet himself appealed to the Old and New Testaments in proof of his mission. This is the crucial test, established by the prophet himself. He claims to be weighed in the balance with the Divine Jesus. Having done so, we find him wanting.

Objection has often been made to the manner in which Christian divines have attacked the private character of Muhammad. Why reject the prophetic mission of Muhammad on account of his private vices, when you receive as inspired the sayings of a Balaam, a David, or a Solomon?

We do not, as a rule, attack the character of Muhammad in dealing with Islamism; it rouses opposition, and is an offensive line of argument. Still, in forming an estimate of his prophetical pretensions, we contend that the character of Muhammad is an important item in our bill of indictment. We readily admit that

bad men have sometimes been, like Balaam and others, the divinely appointed organs of inspiration; but in the case of Muhammad his professed inspiration sanctioned and encouraged his own vices. That which ought to have been the fountain of purity was, in fact, the cover of the prophet's depravity.*

But how different it is in the case of the true prophet David, where in the words of inspiration, he lays bare to public gaze the enormity of his own crimes. The deep contrition of his inmost soul is manifest in every line:—"I acknowledge my transgression and my sin is ever before me: against Thee, Thee only, have I sinned, and done this evil in Thy sight."

The best defenders of the Arabian prophet† are obliged to admit that in the matter of Zeinab, the wife of Zeid, and again, of Mary, the Coptic slave, are "an indelible stain" upon his memory; that "he is once or twice untrue to the kind and forgiving disposition of his best

* *Vide* Qurān, chap. xxxiii. v. 37, and chap. lxvi. v. 1.

† *Vide* Muhammad and Muhammadism, by Mr. R. Bosworth Smith, M.A., an Assistant Master of Harrow School.

nature; that he is once or twice unrelenting in the punishment of his personal enemies; and that he is guilty even more than once of conniving at the assassination of inveterate opponents;" but they give no satisfactory explanation or apology for all this being done *under the supposed sanction of God* in the Qurān.

In forming an estimate of Muhammad's prophetical pretensions, it must be remembered that he did not claim to be the founder of a new religion, but merely of a new covenant. He is the last and greatest of all God's prophets. He is sent to convert the world to the one true religion which God had before revealed to the five great Law-givers—Adam, Noah, Abraham, Moses, and Jesus! The creed of Muhammad, therefore, claims to supersede that of the Lord Jesus. And it is here that we take our stand. We give Muhammed credit as a warrior, as a legislator, as a poet, as a man of uncommon genius, raising himself amidst great opposition to a pinnacle of renown; we admit that he is, without doubt, one of the greatest heroes the world has ever seen; but when we consider his claims to

supersede the mission of the Divine Jesus, we strip him of his borrowed plumes and reduce him to the condition of an impostor! For whilst he has adopted and avowed his belief in the sacred books of the Jew and the Christian, and has given them all the stamp and currency which his authority and influence could impart, he has attempted to rob Christianity of every distinctive truth which it possesses— its Divine Saviour, its Heavenly Comforter, its pure code of social morals, its spirit of love and truth— and has written his own refutation and condemnation with his own hand, by professing to confirm the divine oracles which sap the very foundations of his prophetical pretensions. We follow the would-be prophet in his self-asserted mission from the cave of Hīra to the closing scene, when he dies in the midst of the lamentations of his harem, and the contentions of his friends—the visions of Gabriel, the period of mental depression, the contemplated suicide, the assumption of the prophetic office, his struggles with Meccan unbelief, his flight to Medina, his triumphant entry into Mecca—and whilst we wonder at the genius of the hero, we

pause at every stage and inquire, "Is this the Apostle of God whose mission is to claim universal dominion to the suppression not merely of idolatry, but of Christianity itself?" Then it is that the divine and holy character of Jesus rises to our view, and the inquiring mind sickens at the thought of the beloved, the pure, the lowly Jesus giving place to that of the ambitious, the sensual, the *time-serving* hero of Arabia. In the study of Islam the character of Muhammad needs an apology or a defence at every stage; but in the contemplation of the Christian system, whilst we everywhere read of Jesus, and see the reflection of His image in everything we read, the heart revels in the contemplation, the inner pulsations of our spiritual life bound within us at the study of a character so divine, so pure. We are not insensible to the beauties of the Qurān as a literary production, although they have without doubt been overrated; but as we admire its conceptions of the Divine nature, its deep and fervent trust in the power of God, its frequent deep moral earnestness, and its sententious wisdom, we would gladly rid ourselves of our

recollections of the prophet, his licentious harem, his sanguinary battle-fields, his ambitious schemes; whilst as we peruse the Christian scriptures we find the grand central charm in the divine character of its founder. It is the divine character of Jesus which gives fragrance to His words; it is the divine form of Jesus which shines through all He says or does; it is the divine life of Jesus which is the great central point in gospel history. How then, we ask, can the creed of Muhammad, the son of Abdullah, supersede and abrogate that of Jesus, the son of God?

It is a remarkable coincidence that whilst the founder of Islamism died feeling that he had but imperfectly fulfilled his mission,* the founder of Christianity died in the full consciousness that His work was done—"It is finished." It was in professing to produce a revelation which should supersede that of Jesus that Muhammad set the seal to his own refutation.

* Waqidi relates that Muhammad shortly before his death called for a "shoulder blade" upon which to write another chapter of the Qurān, which should prevent them going astray for ever.

II.—ISLAM.

Islām is the name given to the Muhammadan religion by its founder. Abdul Haqq (the commentator on the Mishqāt) says it implies "submission to the divine will." Raghib in his dictionary of the Qurān explains it as "entering into peace (Salm) with another," alluding to the fact that he who embraces Islamism in a Muhammadan state becomes free from all those penalties and disabilities which belong to one who does not embrace the faith.

In the Qurān the word is used for doing homage to God. Islām is said to be the religion of all the prophets from the time of Abraham, as will appear from the following verses (Surat-ul-Imrān, ver. 78-79): "We believe in God and in what hath been sent down to us, and what hath been sent down to Abraham, and Ismael, and Isaac, and Jacob, and the Tribes, and in what was given to Moses, and Jesus and the Prophets from their Lord. We make no difference between them, and to him are we resigned (i.e. Muslims).

Whoso desireth any other religion than *Islām*, that religion shall never be accepted of him, and in the next world he shall be lost."

Those who profess the religion of Islām are called Musulmāns, Muslims, or Momins.

Ahl i Kitāb, "the people of the book," is also used for Muslims, but it is also applied to Jews and Christians by the author of the Qurān.

III.—RULE OF FAITH.

The Muhammadan rule of faith is based upon what are called the four foundations of orthodoxy, namely, the *Qurān*, or, as it is called, Kalām Ullah, the Word of God; the *Hadis* (pl. Ahādīs), or the traditions of the sayings and practice of Muhammad; the *Ijmā'*, or the consent of the Mujtahidīn, or learned doctors; and *Qiās*, or the analogical reasoning of the learned with regard to precepts and practice of the Prophet.

In studying the Muhammadan religious system it must be well understood that Islamism is not simply the religion of the Qurān, but that all Muhammadans, whether Sunni

Shīa', or Wahābi receive the *Sunna* (or the *Hadis*) as an authority in matters of faith and practice. The *Sunni* Muhammadans arrogate to themselves the title of traditionists, but the Shīas also receive the Hadīs as binding upon them, although they do not acknowledge the same collection of traditions as those received by their opponents. The Wahābis receive the "six correct books of the Sunnis." The *example* of Muhammad is just as binding upon the Muslim, as that of Him who said "Learn of me" is upon the Christian. Very many were the injunctions which the "prophet" gave as to the transmission of his sayings and practice, and very elaborate is the *canon* whereby Muslims arrive at what they believe to be the example of their prophet. If, therefore, the grand and elaborate system of morals as expressed in the law of Islām has failed to raise the standard of morality amongst the nations of the earth which have embraced its creed, it is not unreasonable to conclude that its failure rests in the absence of a living example of truth.

The teaching of the Qurān and Hadīs is

called *Usūl* (lit. roots), and that of divines is called *Fikah*. A well-read theologian amongst Muslims is said to be well up in "*Fikah-Usul.*"

IV.—QURAN.

The word Qurān is derived from the word *qaraa*, to recite or proclaim. It is the name given to the Muhammadan scriptures, which are usually appealed to as the "*Qurān Majīd*," the glorious Qurān, or the "*Qurān Sharīf*," the noble Qurān. *Furqān*, or that which is divided into sections, *Al Kitāb*, the book, and *Al Moshāf*, the volume, are also titles commonly given to the Qurān.

The Qurān is written in Arabic prose, but its sentences generally conclude in a long continued rhyme. The language is universally allowed to be of the utmost elegance and purity, and it has therefore become the standard of the Arabic tongue. Muhammadams believe that it is a book, the language and style of composition of which are inimitable by any human pen.

"The sources whence Muhammad derived the materials of his Qurān are, over and above the more poetical parts, which are his own creation, the legends of his time and country, Jewish traditions based upon the Talmud, or perverted to suit his own purposes, and the floating Christian traditions of Arabia and S. Syria." * There is, however, another view which is advocated by the late Mr. Emanuel Deutsch, † namely, that Muhammadanism owes more to Judaism than either to Heathenism or to Christianity, and that it is neither more nor less than Judaism as adapted to Arabia—plus the Apostleship of Jesus and Muhammad, and that a great deal of the Christianity which is found in the Qurān was derived from Jewish sources.

Muhammadans believe that the Qurān was sent down by God to the seventh or lowest heaven, and then revealed from time to time to the "prophet" by the angel Gabrael. A

* Rodwell's Translation of the Koran, p. xv. Williams and Norgate, 1861.

† Literary Remains of Emanuel Deutsch, p. 64. John Murray, 1874.

few chapters are supposed to have been delivered entire, but the greater part of the book was given piecemeal during a period of twenty-three years. The whole work was not arranged until after Muhammad's death, when the Khalifa Abu Bakr collected the whole "from palm leaves and skins, and from the hearts of men," and committed the custody of the manuscript to Hafsa, one of the prophet's widows. In the thirtieth year of the Hejira, the Khalifa Osmān ordered a number of copies to be translated from the one in Hafsa's charge, and burnt all the other copies which differed from Abu Bakr's edition.

The Qurān is divided into one hundred and fourteen chapters, which are called *Surā*, a word which means a row, or series, but which is now exclusively used for the chapters of the Qurān. They are never quoted by number, but by the title, as Surat-i-Baqr,* Surat-i-Maida, &c. On this account it is to be regretted that neither Sale nor Rodwell have affixed the actual Arabic titles of the chapters to their

* This is the Persian form, in Arabic it would be Surat-ul-Baqr, &c.

English translations of the Qurān. Each chapter commences with the usual superscription of "*Bismillah-hirrahmān-nirrahīm*" (i.e., "In the name of God the merciful, the compassionate) with the exception of the ninth chapter, the Surat-i-Baraat. Khalifa Osmān accounted for the omission of the "Bismillah" from the fact that the Sura was revealed shortly before Muḥammad's death, and that the prophet had not given instruction on the subject.

The chronological arrangement of the chapters of the Qurān is most important. In all Arabic editions of the book they stand as they were originally placed by Abu Bakr, who appears to have arranged them regardless of all chronological sequence; but Muhammadan divines have compiled carefully arranged lists of the order in which they are thought to have been revealed, and Mr. Rodwell in his English translation has adopted the chronological order, whilst Sale has given them as they stand in the Arabic editions. In Jelal-u-dīn Synty's Itqan,*

* Al Itqan fī 'ulum mil Qurān, or Exegetic Sciences of the Qurān, by Jilal-u-dīn Soynty. Calcutta, 1857.

there are two chronological tables given. It is, however, admitted by all Muhammadan doctors that in most of the Suras there are verses which belong to a different date from that of the other portions of the chapter, so that it is impossible for the student to arrive at any positive conclusion as to the relative dates of each part of the Qurān.

The contrast between the earlier and later chapters is very striking *—"he who at Mecca is the admonisher and persuader, at Medina is the legislator and the warrior, who dictates obedience, and uses other weapons than the pen of the poet and the scribe." When business pressed, as at Medina, poetry makes way for prose, and although touches of the poetical element occasionally break forth, and he has to defend himself up to a very late period against the charge of being merely a poet, yet this is rarely the case in the Meccan Suras; and we are startled by finding obedience to God *and the Apostle*, God's gifts *and the Apostle's*, God's pleasure *and the Apostle's*, spoken of in the

* Rodwell's Qurān, p. x.

same breath, and epithets and attributes elsewhere applied to Allah, openly applied to himself, as in Sura ix. verses 118, 119.

The Qurān is said to contain 6,616 verses, but no Arabic edition has the division of verses marked as in our English Bibles, although the number of verses in each chapter is recorded after the title of the Sura, in the best Arabic copies. They are called *Ayāt*, an Arabic word which signifies *signs*. Another division of the Qurān is that of sections, called in Arabic *Juz*, and in Persian and Urdu *Sipāra*, from *Sī*, thirty, and *pāra*, a piece or portion. There are thirty of these sections, and it is said that in royal mosques and at tombs of great personages it was at one time usual to read through the Qurān in one day, and that for this purpose *thirty* readers were appointed, each reading one sipāra or section. It is, however, far more probable that these thirty divisions are to enable pious Muslims to recite the whole of the Qurān during the thirty days of the sacred month of Ramazan.

The most popular division amongst the Muslims themselves is that of *Ruku'* (lit.

prostration) which is distinguished by the letter *'ain* on the margin of the Qurān.

The various readings of the Qurān are not such as are usually understood by the term in English authors. Muhammad said the Qurān had been sent down in "*seven dialects*," * the difference of pronunciation which prevailed among the various districts at the time of Muhammad forming seven dialects. A difference both of punctuation and pronunciation still exists; and the science of reading the Qurān is called *Ilm-i-Tajwīd.* On this subject very learned authors have written very learned and lengthy treatises, which appear rather to obscure than elucidate the science of reciting the Qurān, which undoubtedly originated in Muhammad's desire to please the seven races of Arabia, who each wished to have a Qurān in their own dialect.

That various readings (such as we understand by the term) did exist when Khalifa Osmān produced the first uniform edition is more than probable; for it is related that he sent copies of his new edition to the chief

* *Vide* Bokhāri, Muslim, and Tirmizi.

military stations of the empire, and ordered all previously existing copies to be committed to the flames. The recension of the Qurān produced by Osmān has been handed down to us unaltered; and as Sir William Muir justly remarks, "there is probably no other book in the world which has remained twelve centuries with so pure a text." It is true that the Shia's assert that Osmān left out certain passages which favoured Ali, but they fail to prove their charge.

Ilm i Usul or the exegesis of the Qurān is a science, some knowledge of which is absolutely necessary to enable the Christian controversialist to meet a Muhammadan opponent. It enables the Muslim divine to explain many apparent or real contradictions which exist in the Qurān, but it is also available for a similar purpose when rightly used by the Christian in explanation of the exegesis of his own Scriptures.

The words of the Qurān are said to be of four classes, *Kháss*, *'Amm*, *Mushtarak*, and *Muawwal*.

(1) *Khāss.*—Words used in a special sense. They are of three kinds. *Khusūs-ul-Jinns*, special genus; *Khusūs-u-Nawa*, special species; *Khusūs-ul-'ain*, special individuality.

(2) *'Amm.*—Collective or common words which embrace many individuals or things.

(3) *Mushtarak.* — Complex words, which have several significations, *e.g.*, *'ain* which signifies an eye, a fountain, the knee, or the sun.

(4) *Muawwal.*—Words which require to be explained, *e.g.*, *sula* may mean either "prayer" or the ordinary daily prayers, but would be *explained* by the *Karīna* or context.

The sentences of the Qurān are said to be either *Zāhir*, or *Kahfi*, obvious or hidden.

Obvious sentences are of four classes: *Zāhir*, *Nass*, *Mufassar*, *Muhkam*.

(1) *Zāhir.*—Those sentences, the meaning of which is *obvious* without the assistance of the context.

(2) *Nass.*—Sentences, the meaning of which is *manifest* from the text, *e.g.*, "Take in marriage of such other women as please you, two, three or four." Here it is *manifest* that the expression "such other women as please you" is restricted.

(3) *Mufassar.*—Sentences which are *explained* by some expression in the text, *e.g.*,

"And the angels prostrated themselves, all of them with one accord, save Iblīs."

It is here *explained* that Iblīs did not prostrate himself.

(4) *Muhkam.*—Perspicuous sentences, the meaning of which is incontrovertible, *e.g.*, "He (God) knoweth all things."

Hidden sentences are either *Khafi*, *Mushkil*, *Mujmal* or *Mutashābih.*

(1) *Khafi.*—*Obscure* sentences, *e.g.*, "As to a thief whether man or woman, cut ye off their hands in recompense for their doings." From which it does not appear whether the commandment applies to "robbers of the dead" as well as robbers of the living.

(2) *Mushkil.*—Sentences which are *ambiguous.*

(3) *Mujmal.*—Those sentences which are *compendious*, and have many interpretations.

(4) *Mutashābih.*—*Intricate* sentences or expressions, the exact meaning of which is difficult or uncertain. The example usually given is that of Alif, Lām, Mīm (A.L.M.) at the commencement of some of the Surās of the Qurān.

The *Istimāl* or use of words in the Qurān is

divided into four sections. They are either *Haqīqat*, *Majāz*, *Sarīh*, or *Kināiah.*

(1) *Haqīqat.*—Words, the meaning of which is *real* or literal, being without trope or figure.

(2) *Majāz.*—Figurative.

(3) *Sarīh.*—Evident, whether real or figurative.

(4) *Kināiah.*—*Metaphorical*, *e.g.*, the use of the word "separated" which may mean "divorced."

The *Istidlāl* or deduction of arguments, is divided into four sections. Arguments may be deduced from either *Ibārat*, *Ishārat*, *Dalālat*, or *Iqtizā*.

(1) *Ibārat.*—The plain sentence.

(2) *Ishārat.*—A sign or hint, *e.g.*, "Born of him," meaning, of course, the father.

(3) *Dalālat.*—The *argument* arising from an expression, *e.g.*, "Say not unto your parents, 'fie!'" From which Muhammadan Divines *argue* that children are not either to abuse or beat their parents.

(4) *Iqtiza.*—*Demanding* explanation given in the Traditions or in any work of divinity having authority amongst the Muslim doctors.

An acquaintance with the use of these expressions used in the exegetical commentaries of the Qurān is of great assistance to the Bazaar-preacher, for it often happens that Moulvies interrupt the preacher by putting some difficult question, which the most able missionary will find it difficult to answer to the satisfaction of a mixed assemblage. For instance, an interesting discourse or discussion is often interrupted by a Moulvie putting the following question: "What did Jesus mean when He said, 'All that ever came before me were thieves or robbers?'" The sole object of the Moulvie being to interrupt a profitable conversation or sermon, the best reply to such an one would be "Moulvie Sahib, you know sentences are Zahir or Khafī, hidden or evident. That is Khafi. Hidden sentences you know are of four kinds, Khafi, Mushkil, Mujmal, or Mutashabih, I consider the text you have quoted to be Mujmal, and you must admit that it would take up too much time to explain a *Mujmal* sentence in the midst of my present discourse." Most probably the Moulvie will be satisfied, for the preacher has applied a little

flattering unction, in supposing that the Moulvie is learned in the principles of exegesis. We have frequently silenced a troublesome objector, who has introduced the subject of the Trinity for no other purpose than to disturb the preaching, by telling him that it was *mutashābih*, *i.e.*, intricate, and at the same time asking him if he knew the meaning of *Alif Lām mīm* at the commencement of the Surat-i-Baqr or second chapter of the Qurān. This appears to have been our blessed Lord's method with troublesome objectors: "The baptism of John: whence was it?"

It is often painful to observe how some of our native preachers will attempt to explain the sacred mysteries of our faith in the midst of an ignorant mob. Whereas learned Muslim doctors, if placed in the same position, would decline to discuss mysterious questions under such conditions. They would say, as the Christian Divine might also say, "Many things in God's word are hidden, *Khafī*, and cannot be explained to such a mixed audience as this, and besides this, in speaking of the nature (*zāt*) of God, there is always some fear of

blasphemy (*kufr*), I prefer speaking to you on that subject alone, after the preaching is over."

Some passages in the Qurān are contradictory and are often made the subject of attack, by Christian Divines. The Muhammadan doctor, however, finds no difficulty in meeting such objections, for it is part of his theological belief, that certain passages of the Qurān are *Mansukh* (abrogated). Passages which are abrogated are of three kinds. (1) Those which were abrogated by God and withdrawn altogether from the sacred text. (2) Those of which the letter has been abrogated but of which the sense remains—namely, those verses which tradition relates were in the Qurān, but which do not now exist, most probably having been burnt by the order of Osman already alluded to. (3) Those which have been abrogated by succeeding verses, for instance, turning to Jersusalem in prayer fasting after the old custom, &c., &c.

It is to be regretted that the Greek verb *καταλύω* in Matthew, v. 17, has been translated in some of the versions of our Scriptures by *Mansukh*. It gives Muhammadans altogether

a wrong impression as to our view with regard to this question. Even Doctor Pfander has used the word in the second chapter of the first section of his excellent work the Mizan-ul-Haqq* in a sense which he entirely explains away when he enters more fully upon the subject. Christ came not to destroy or "pull down" the law and the prophets, but we all admit that certain precepts of the Old Testament were abrogated by those of the New Testament. Indeed, we further admit, that the old covenant was abrogated by the new covenant of grace: "He taketh away the first that he may establish the second," Heb. x. It must be remembered that it is one of the many inconsistencies chargeable to Muhammadanism that whilst the Qurān nowhere states, that the Old and New Testaments were to be entirely "pulled down" or destroyed, the whole theological system of Islām demands nothing short of the entire destruction of God's revealed will. The Qurān most certainly professes to be a continuation of

* The Mizān-ul-Haqq has been translated into English by the Rev. R. H. Weakley, and can be had at the Church Missionary House, London.

God's revelation; for wherever the abrogation of God's word is mentioned, it is with reference to one verse of the Qurān abrogating a verse given on a previous occasion. The way in which Christian Divines have used the expression *Mansukh* has given rise to much misconception, and yet Muhammadan Divines are chiefly blameable for the complication. Syud Ahmad Khan Bahadur, C.S.I., discusses the matter at length in one of his essays,* but like very much which the learned Syud has written, it does not help to clear away the difficulties which exist between the Muhammadan and the Christian Divine in understanding the question. In the Qurān it is, as we have said, used for one verse cancelling another, as we read in Surat-i-Baqr, verse 100: "Whatever verses we cancel, or cause thee to forget, we bring a better or its like." And although Muhammad never assumed the position with reference to the Old and New Testaments, still Muhammadan doctors finding Christianity so utterly opposed both in its principles and practice to

* Essays on the Life of Mahammad, by Syud Ahmad Khan Bahadur, C.S.I. Trubner, London.

Islām have maintained that the Qurān has abrogated the previous Scriptures, although such a doctrine is directly opposed to the plain teaching of the Qurān itself, for in the Surat-i-Maida verse 52, which was one of the last portions of the the Qurān given by Muhammad, we read: "To thee we have sent down the book confirmatory of the previous Scriptures and their safeguard." There is one grand inconsistency in the whole system of Muhammadanism which is too frequently over-looked by such writers as Carlyle, Davenport and Bosworth Smith, namely, that it assumes a position, which is actually unauthorized by the very book upon which it is founded, and yet at the same time a position which is sole result of the teaching of that book.

If we refer to the Qurān we read: "We believe in God, and that which hath been sent down unto us, and that which was sent down unto Abraham, and Ismael and Isaac, and Jacob, and the tribes, and that which was delivered to Moses, and Jesus and the prophets from the Lord, and we make no distinction between any of them." And yet, this very

book which "makes no distinction between any of them" and which is "confirmatory of the previous Scriptures," ignores the Crucifixion, the Atonement, the Sacraments of Baptism, and the Lord's Supper, the Sonship of Christ and the Fatherhood of God, thus not only abrogating but "pulling down" and destroying all the glorious superstructure of Christian faith.

We reject the Qurān not so much on account of what it *is*, but rather on account of what it is *not*. The Qurān we most readily admit "deserves the highest praise for its conceptions of the Divine nature," it embodies much of a noble and deep moral earnestness, but still it is not what it professes to be, it pulls down what it professes to build up, it destroys what it professes to confirm, it is therefore simply *not* Truth, and as the counterfeit of Truth we reject it.

According to Muhammadan Divines inspiration is of two kinds.

(1) *Wahi*, that which is given to a prophet, and which is used especially for the revelation which Muhammad gave out that he had

received from Gabriel. (2) *Ilhām*, that inspiration which is said to be given to a *Walī* or Saint. The latter expression is the one generally used by Christian missionaries for the inspiration of the Scriptures. We believe it is sometimes used by Arabic Divines for a higher form of inspiration, but in the compound form of *Ilhām rabbāni.* There are two kinds of *wahī*, viz., *wahī rabbānī*, divine inspiration, and *Wahī Qalb*, the inspiration of the heart. The former expression is the usual one for the Qurān.

The Muhammadans have no conception of a divine revelation given in the form of our Old and New Testament Scriptures, and the most plausible objection raised against the New Testament by Muhammadan controversialists of the present day is, that it is the *Hadīs* or tradition of Matthew, Mark and others, and not the Gospel revealed to Jesus. It is therefore necessary to correct their common idea that the Gospel was revealed to Jesus in the same manner as the Qurān is said to have been given to Muhammad; to show that it was the special province of the Holy Spirit to give the New

Testament Scriptures, and that the New Testament Scriptures came to man by the same method of inspiration as the Old Testament writings were given to the Prophets of old. The Qurān being altogether an exception to God's usual method of giving inspired writings to his Prophets.

V.—THE TRADITIONS.

The *Hādis* (pl. *Ahādīs*) is, as we have already remarked, the second part of the Muhammadan rule of faith. It forms the body of that oral law of the Arabian legislator which stands next to the Qurān in point of anthority, being considered by all Muhammadans, whether Sunnī, Shia, or Wahabi,* as a supplement to that book. The collections of these traditions are called *Hadīs*, being records of the sayings of the prophet, but they are also called *Sunna*, a word which signifies custom, or regulation.

* The Wahabis so far from rejecting the traditions, as some English authors state, call themselves *Ahl i Hādīs*, the people of the traditions.

Muhammad gave very special injunctions respecting the faithful transmission of his sayings; for example it is related by Tirmizi, that the Prophet said, "Convey to other persons none of my words except those which ye know of a surety. Verily he who purposely represents my words wrongly, would find a place nowhere for himself but in fire."

But notwithstanding the severe warning given by Muhammad himself, it is admitted by all Muslim divines that very many spurious traditions have been handed down. Abu Dáud only received four thousand eight hundred, out of five hundred thousand, and even after this *careful* selection he states that he has mentioned "*those which seem to be authentic and those which are nearly so.*" Out of forty thousand persons who have been instrumental in handing down traditions of "the Prophet," Bokhārī only acknowledged two thousand as reliable authorities. It will, therefore, be seen how unreliable are the traditions of Islam although they are part of the rule of faith. Such being the case, it is not surprising that '*Ilm-i-Hadīs*, or the Science of Tradition, has become a most

important branch of Muslim Divinity, and that the following canons have been framed for the reception or rejection of traditions.

(1) With reference to the character of the narrators. The respective merits of those who have handed down the tradition are considered in the following order.

Sahīh or genuine. Used for a Hadīs, the narrators of which were truly pious persons, and who have been distinguished for their integrity.

Hasan or mediocre.—A Hadīs the narrators of which were esteemed for their piety, but still do not approach in moral excellence to those of the *Sahīh* class. The disputed claims of narrators to the Sahīh or Hasan classes, have proved to be a fruitful source of learned discussion, and very numerous are the works written upon the question.

Z'aīf or weak—used for a Hadīs whose narrators are of questionable authority.

Gharīb or scarce.—A Hadīs which is related by those persons who have been instrumental in handing down but *few* traditions.

(2) With reference to the links in the chain of the narrators there are four classes.

Marfū'—A Hadīs which is said to have been related by Muhammad. If the chain of narrators is complete it is called *Marfū' Muttasil* but if not, *Marfū' Munqata.*

Mursal.—A Hadīs which was related by one of the companions of "the prophet."

Muqtū.—A Hadīs related by persons who conversed with the "companions."

Rawāyat.—A Hadīs which commences with the words "it is related" without the authority being given.

(3) With reference to the manner in which they have been transmitted there are three grades.

Mutawātir.—A tradition which, from the time of Muhammad and ever afterwards, has been accepted as authentic and genuine and to which no objection has ever been raised. Syud Ahmud Khān, C.S.I., tells us that there are only *five* such traditions! The learned Syud, however, is not considered an orthodox Muslim by his co-religionists in India, and, therefore, cannot bc regarded as a true exponent of the Muslim creed.

Mashūr.—A tradition which in every age

has been considered genuine by some learned Doctor. This is the term generally used for traditions which were at first recorded by a few individuals but afterwards became generally known.

Khabar i Wāhid.—A tradition which has been related by one person. It is a disputed point amongst the learned whether a Khabar i Wāhid can form the basis of Muslim doctrine. It is an universal canon that no tradition can be received which is contrary to the Qurān, and it is related that when Ayesha heard some one say that Muhammad had taught, that the dead could hear, she rejected the tradition as spurious, because it was contrary to the teaching of the Qurān.

Whatever may be the difference of opinion as to the authority of the various traditions, it must be remembered that they form the groundwork of the different schools of thought of the Muhammadan religion. It is, therefore, impossible for European critics to form a just estimate of the Muhammadan creed without being acquainted with those traditions which are generally received as authentic and genuine.

European writers are unfortunately under the impression that the "Muhammadan revival" is a going back to "first principles," as expressed in the Qurān, whereas it is, as we have already remarked, a revival of the study of the traditions concerning their Prophet, which study has undoubtedly been promoted by the establishment of printing presses in Egypt, Turkey and India. Not that we think Islamism will present any fairer proportions even when deprived of those excrescences which are supposed to have been the preternatural growth of tradition, as long as the pilgrimage has the so-called divine sanction of the Qurān, and the position of woman is regulated by the same "divine oracles."

The following are the six principal collectors of Hadīs received by the Sunni Muhammadans:—

1. Muhammad Ismail *Bokhārī* *

Born 194 A.H. Died A.H. 256.

2. *Muslim*,

Born 204 A.H. Died A.H. 261.

* The names in *Italics* denote the usual title of the book.

3. Abu Isa Muhammad *Tirmizi*,
Born 209 A.H. Died A.H. 276.
4. *Abu Daud*,
Born 202 A.H. Died A.H. 275.
5. Abu Abdul Rahmān *Nasai*,
Died A.H. 303.
6. Abu Abdullah Muhammad *Ibn-i-Mājah*,
Died A.H. 293.

Some divines substitute the following for that of *Ibn-i-Mājah Moatta*:—

Imām Mālik, Born 95 A.H. Died 179 A.H.

The following are the collections of Hadīs received by the Shias:—

1. The *Kāfi*. By Abu Jāfar Muhammad, A.H. 329.
2. The *Manlayahzarah-ul-Faqīh*. By Shekh Ali, A.H. 381.
3. The *Tahzīb*. By Shekh Abu Jāfar Muhammad, A.H. 466.
4. The *Istibsār*. By the same author.
5. The *Nahaj ul Balāghat*. By Syud Razi, A.H. 406.

Copies of the "six correct" books of tradition received by the Sunnīs, together with the seventh work by Imām Mālik have been litho-

graphed and can be purchased in the book shops of Delhi, Lucknow and Bombay, but the work most read is the Mishkāt-ul-Musābīh (the niche for lamps) which is a collection of the most reliable traditions. This work was originally in Arabic, but it was translated into Persian in the reign of Akbar. It was rendered into English by Captain Matthews, and published in Calcutta in 1809. The English translation has been long since out of print, but efforts are being made by the author of these notes for its republication.

The most trustworthy of the various collections of traditions is the one usually called *Bokhārī*. It was compiled by Abu Abdullah Muhammad ibn-i-Ismaīl a native of Bokhāra. In obedience to instructions he is said to have received in a vision, he set himself to commence the collection of all the current traditions relating to Muhammad. He succeeded in collecting not fewer than six hundred thousand traditions, of which he selected only 7275 as trustworthy! These he recorded in his work, but it is said that he repeated a two *rikāt* prayer before he wrote down any one of the

7275 traditions which he recorded. There is, therefore, every reason to believe that the compilers of the books of tradition were sincere and honest in their endeavours to produce correct and well authenticated traditions of their prophet's precepts and practice, but as Sir William Muir remarks "the exclusively oral character of the early traditions deprives them of every check against the licence of error and fabrication."

Sir William Muir has very ably dwelt upon the unsatisfactory character of Muhammadan tradition in the first volume of his "Life of Mahomet" to which Syud Ahmud Khān, has written a reply in a supplement to his essay on Muhammadan tradition. The learned Syud is in this, as in almost everything he writes on the subject of religion, his own refutation. Sir William Muir reveals to the public "the higgledy-piggledy condition, the unauthenticity and the spuriousness of Muhammadan traditions," and surely Syud Ahmad Khān does but confirm the same when he writes, "All learned Muhammadan divines of every period have declared that the Qurān only is the

Hadees *mutawātir* ; but some doctors have declared certain other Hadeeses also to be Mutawātir, the number, however of such Hadeeses not exceeding *five. Such are the Hadeeses that are implicitly believed and ought to be religiously observed.*"

But although the traditions of Muhammad are shrouded with a degree of uncertainty which is perplexing, not to say vexatious, to the student of history, still there can be no doubt as to the place they were intended to, and still do, occupy in the theological structure of Islām. The example of Muhammad is just as binding upon the Muslim as that of our Divine Lord and Saviour is upon the Christian. And everything Muhammad said with reference to religious dogmas and morals is believed to have been inspired by God; by a "*wahī ghair mutlū*" or an inspiration similar in kind to that which we believe to have been given to the inspired writers of our Christian Scriptures.

VI.—IJMA.'

Ijma' is the third foundation of the Muhammadan rule of faith. It literally means *collecting* or *assembling*, and in Muslim divinity it expresses the unanimous consent of the Mujtahidīn; or, as we should call it, "the unanimous consent of the Fathers." A Mujtahid is a Muslim divine of the highest degree of learning, a title usually conferred by Muslim rulers. There are four foundations of *Ijma'*: (1) *Itifāq-i-Qaul*, unanimous consent expressed in declaration of *opinion;* (2) *Itifāq-i-Fi'l*, expressed in unanimity of *practice;* (3) *Itifāq-i-Saqut*, when the majority of the Mujtahidīn signified their tacit assent to the opinions of the minority by "*silence*" or non-interference; (4) *Itifāq-i-Taqīrrī*, the unanimous decision of the Mujtahidīn, after careful *discussion*.

The Mujtahidīn, capable of making *Ijma,'* must be "men of learning and piety, not heretics, nor fools, but men of judgment."

There is great diversity of opinion as to up to what period in the history of Islām, Ijma' can be accepted. Some doctors assert that only the Ijma' of the Mujtahidīn who were *Asahāb* (companions), others, that of those who were not only "companions" but "descendants" of the "Prophet," can be accepted whilst others accept the Ijma' of the *Ansārs* (helpers) and of the *Muhājarīn* (fugitives) who were dwellers in Madina with Muhammad. The majority of learned Muslim divines, however, appear to think that *Ijma'* may be collected in every age, although they admit that, owing to the numerous divisions which have arisen amongst Muhammadans, it has not been possible since the days of the *Taba' Taba'īn* (*i.e.*, the followers of the followers of the companions).

The following is considered to be the relative value of *Ijma'*.

That of the *Asahāb* (companions) is equal to *Hadis Mutawātir*. That which was decided afterwards, but in accordance with the unanimous opinion of the Asāhāb, is equal to *Hadīs Khabar-i-Mashūr*, and that upon which there

was diversity of opinion amongst the *Asāhāb*, but has since been decided by the later Mujtahidīn is equal to *Hadīs Khabar-i-Wahid.*

There is also difference of opinion as to the authority upon which to found an *Ijma.'* Some doctors say Ijma' can be based upon a Hadīs which is *Khabar-i-Wahid*, whilst others think that even *Qiās* is sufficient.

Amongst the Shīahs, we believe, there are still *Mujtahidīn* whose *Ijma'* is accepted, but the Sunnīs have four orthodox schools of interpretations, named after their respective founders Hanifī, Shafai, Maliki, and Hambali. The Wahabis for the most part reject Ijma' collected after the death of "the Companions."

From these remarks, it will be easily understood what a fruitful source of religious dissension and sectarian strife this third foundation of the rule of faith is. Divided as the Christian Church is by its numerous sects, it will compare favourably with Muhammadanism even in this respect. Muhammad, it is related, prophesied that as the Jewish Church had been divided into seventy-one sects! and the Chris-

tians into seventy-two! so his followers would be divided into seventy-three sects;* but every Muslim historian is obliged to admit that they have far exceeded the limits of Muhammad's prophecy.†

VII.—QIAS.

Qīās (Lit. to compare) is the fourth foundation of the Rule of Faith, and expresses the analogical reasoning of the learned with regard to the precepts and practice of Muhammad.

There are four conditions of *Qīās*: (1) That the precept or practice upon which it is founded must be of common (*i.e.*, *'Amm*) and not of special (*i.e.*, *Khāss*) application. (2) The

* The 73 sects are distributed as follows:—

The Mutazilah are divided into	21	sects.
Shia	31	,,
Khwārij	7	,,
Murjihah	5	,,
Najariah.	3	,,
Jabariyah	2	,,
Mushabīah	1	,,
Sunni.	1	,,
	73	

† According to Shah Abdul Qadir Jilāni there are 150 sects.

cause (*Illat*) of the injunction must be known and understood. (3) The decision must be based upon either the *Qurān*, the *Hadīs*, or the *Ijma'*. (4) The decision arrived at must not be contrary to anything declared elsewhere in the Qurān and Hadīs.

Qiās is of two kinds, *Qiās-i-Jili* or evident, and *Qiās-i-Khafī* or hidden.

An example of the first is as follows:—Wine is forbidden in the Qurān under the word *Khamar*, which literally means anything intoxicating; it is therefore evident that opium and all intoxicating drugs are also forbidden. This is *Qiās-i-Jili*. *Qiās-i-Khafī* is seen in the following example:—In the Hadīs it is enjoined that one goat in forty must be given to God. To some poor persons the money may be more acceptable, therefore, the value of the goat may be given.

VIII.—FAITH.

Faith is defined as "the belief of the heart and the confession of the mouth."* It is of two kinds—*Imān-i-Mujmil* and *Imān-i-Mufassal*.

Imān-i-Mujmil is a simple expression of faith in the teaching of the Qurān and the Hadīs.

Imān-i-Mufassal is a belief in the six articles of faith, viz.:—1. The Unity of God. 2. The Angels. 3. The Qurān. 4. The Prophets. 5. The Day of Judgment. 6. Predestination, or the Decrees of God.

IX.—GOD.

The nature of God as expressed by Imām Ghazāli* is as follows:—"God is one. He hath no partner. He is unique, without any like Him. Uniform, having no contrary. Separate, having no equal. Ancient, having no first. Eternal, having no beginning. Remaining for ever, having no end. Continuing to eternity, having no termination. He remains without failing. He persists without ceasing to be, and never did cease and never shall cease to be described by glorious attributes, nor is subject to any decree so as to

* The whole of Ghazāli's treatise on God will be found in Ockley's Saracens.

be determined by any precise limits or set times, but is First and Last. He is not a body endued with form, nor a substance circumscribed with limits, or determined by measure. He does not resemble bodies, as they are capable of being measured or divided. Neither is he a substance, nor do substances exist in Him. He is not an accident, nor do accidents exist in Him. He is not determined in quantity, nor comprehended by bounds, nor circumscribed by differences of situation, nor contained in the heavens. He sits upon His throne after that manner which He Himself hath described, and in that sense only."

X.—THE ANGELS.

The existence of angels (*Maliq*) and their purity are absolutely required to be believed in by the Qurān, and he is reckoned an infidel who denies that there are such beings, or hates any of them or asserts any distinction of the sexes. The Muhammadans reckon four archangels. (1) *Jibraīl* (Gabriel,) who is God's messenger;

(2) *Michāīl* (Michael), who is the protector of the Jews; (3) *Isrāfīl*, who will sound the last trumpet at the resurrection; (4) *Azrāīl*, the angel of death. Muhammad undoubtedly obtained the names of these archangels from the Scriptures and Jewish tradition, although in the Apocryphal Book of Enoch* the names of the six archangels are *Uriel*, *Raphael*, *Raguel*, *Michael*, *Sarakiel*, *Gabriel*—a fact which may be cited as an additional proof, that when Mudammad availed himself of Jewish traditions, he quoted or adopted them with the same want of accuracy as when he appealed to the Divine word of God.

There are also the two recording angels called the *Mua'qqibāt*, or the angels who continually succeed each other, who record the good and evil actions of a man, one standing at his right hand and another on his left. These are also called the *Kirām-ul-Kātibīn* (the exalted writers). The angel who has charge of Heaven is *Rezwān* and the angel who presides over Hell is *Mālik*.

* Book of Enoch translated by Archbishop Laurence, chapter xx.

Munkir and *Nakīr* are described by Muhammad as two black angels with blue eyes who visit every man in his grave, make him sit up and examine him as to his faith in God and in Muhammad his prophet. If the answer is satisfactory, he will be allowed to sleep on in peace, but if he replies that he knows nothing of "*God's Apostle*," then he will be struck with an iron hammer called *Mitraqat*, and he will roar out, and his cries will be heard by all animals that may be near his grave excepting men and genii.* This exciting ceremony is said to take place as soon as the funeral party have proceeded forty paces from the grave!

Enlightened Muhammadans of the present day attempt to explain all this in a figurative sense, but in vain, for there is a very trustworthy tradition, recorded both by *Bokhāri* and *Muslim*, to the effect that Muhammad related that he himself heard the infliction of torment on infidels in their graves when passing through the grave-yard, and that his camel was frightened by their groans! This is one of the many instances of Muhammad's supersti-

* Mishqāt, Book I, Chap. v.

tious belief which the more recent Muhammadan divines endeavour to explain in a metaphorical sense. We have, however, shown in a previous article that the traditions of *Bokhāri* are of considerable historical weight, so that there can be little doubt that Muhammad believed "*the punishments of the grave*" to be real and literal, which is opposed to the teaching of God's revealed word (*vide* Ecc. ix. 10, xii. 7; Psalm cxlvi. 4.)

The Devil is said to be a fallen angel who was turned out of Paradise because he refused to do homage to Adam.* He is called *Iblīs*, a word which is most probably derived from *balas*, a wicked or profligate person, and also *Shitān* (Satan). Besides angels and devils, there are said to be a distinct order of creatures called Jinn (Genii) who were created of fire some thousands of years before Adam. According to tradition the species consists of five distinct orders:—1. *Jānns*. 2. *Jinns*. 3. *Shitāns*. 4. *Ifrīts*. 5. *Mārids*.

Their chief abode is the mountains of Qāf, which are supposed to encircle the world.

* Surat-ul-Baqr (II.) ver. 33.

There are good and evil Genii. If good, they are exceedingly handsome, if evil, they are horribly hideous. The evil genii are said to have been at liberty to enter any of the seven heavens till the birth of Jesus, when they were excluded from three of them. On the birth of Muhammad they were forbidden the other four heavens. They continue, however, to ascend to the confines of the lowest heavens, and there listen to the conversations of the angels respecting the decrees of God, which they sometimes impart to men by means of talismans and invocations.

The good genii are Muslims, and perform all the religious duties of the faithful.

King Solomon is said to have had great power over the genii by means of his magic ring.*

Students of Islamism must bear in mind that most of the absurd stories of the Genii are related in the Qurān, and have, therefore, received from Muhammad all the authority of a divine revelation.

* The second Targum on Esther 1—2, mentions the four classes of Genii which were given into the power of King Solomon.

XI.—PROPHETS.

The number of prophets, which have been sent by God, are said to be 224,000, or, according to another tradition, 124,000. Of these 313 were Apostles sent with special commissions, to reclaim the world from infidelity and superstition.

Six brought new laws which successively abrogated the preceding and have special titles or *kalama.**

1. Adam (Adam) *Sufi-Ullah*, *i.e.*, the Chosen of God.

2. Nuh (Noah) *Nabi-Ullah*, *i.e.*, the Preacher of God.

3. Ibrahīm (Abraham) *Khalīl-Ullah*, *i.e.*, the Friend of God.

4. Musā (Moses) *Kalīm-Ullah*, *i.e.*, one who conversed with God.

* Dr. Pfander in the second chapter of Mizān-ul-Haqq states that Muhammadan Doctors assert that by the descent of the *Psalms* the Torah was abrogated. Such, however, is *not* the case, for the Psalms are not said to have abrogated the Torah, and consequently David has no special title or Kalama.

5. 'Isa (Jesus) *Ruh-Ullah*, *i.e.*, the Spirit of God.

6. Muhammad *Rusūl-Ullah*, *i.e.*, the Messenger of God.

The number of sacred books delivered to man are said to have been one hundred and four, *viz.*:—

Ten to Adam:
Fifty to Seth (*Sīsh*):
Thirty to Enoch (*Edrīs*):
Ten to Abraham:
The Towrāt to Moses:
The Zabur to David:
The Injīl to Jesus:
The Qurān to Muhammad.

The one hundred scriptures given to Adam, Seth, Enoch and Abraham are termed *Sahifa* (a pamphlet), and the other four *Kitāb* (a book), but all that is necessary for the Muslim to know of these books is supposed to have been retained in the Qurān.

The Jewish Rabbi Abraham Geiger has traced most of Muhammad's ideas of Judaism to Talmudic sources.*

* "Was hat Mohammad aus dem Judenthume aufgenommen."—A. Geiger, 8vo. pp. 205. Bonn, 1833.

Luqmān-i-Hakīm (supposed to have been Æsop) and Alexander the Great are also considered to have been prophets by some Muhammadan divines. Muhammad's enumeration of the Old Testament prophets, both as to name and chronological order, is exceedingly confused.

XII.—THE DAY OF JUDGMENT.

Qīāmat, (lit. standing,) or the day of resurrection and judgment, is a time which all Muhammadans allow is a perfect secret and known only to God. But they say that the approach of the day of judgment will be known by twenty-five signs.*

1. The decay of faith among men.
2. The advancing of the meanest persons to dignity.
3. That a maid-servant shall become the mother of her mistress.
4. Tumults and seditions.
5. A war with the Turks.
6. Great distress in the world.

* *Vide* Preliminary Discourse in Sale's Koran.

7. That the provinces of Irāk and Syria shall refuse to pay tribute.

8. That the buildings of Medina shall extend to Yahāb.

9. The sun rising in the west.

10. The appearance of a remarkable Beast which shall rise out of the earth in the temple at Mecca.

11. War with the Greeks and the taking of Constantinople by 70,000 of the posterity of Isaac.

12. The coming of Masīh ul Dajjāl or Antichrist.

13. The coming of Jesus Christ.

14. War with the Jews.

15. The ravages made by Yajūj and Majūj (Gog and Magog).

16. A smoke which shall fill the whole earth.

17. An eclipse of the moon.

18. The return of the Arabians to idolatry.

19. The discovery of a heap of treasure by the retreating of the river Euphrates.

20. The demolition of the temple at Mecca.

21. The speaking of beasts and inanimate things.

22. A breaking out of a fire in Yaman.

23. The appearance of a remarkable man who shall drive men before him with his staff.

24. The coming of Imām Mahdī, the director.*

25. A mighty wind which shall sweep away the souls of all who have but a grain of faith in their hearts.

The following is a succinct account of the day of judgment, translated from a Muhammadan book:—"Then shall God bring all men back and raise them again, and restore to them their souls, and gather them together. He will then call for the books in which have been written the good and evil actions of all men. Then He will judge them in equity and weigh the balance of their works, and will make retribution to every soul according to what he has done. Some shall enter Paradise through His goodness and mercy, and some shall go to hell. No *Muslim* shall remain in hell for ever, but shall enter into Paradise, after they have

* Imam Mahdī is said by the Shias to have been their twelfth Imām, Abu Kasim; but who will come again in the last days.

suffered according to their sins, for believers shall remain for ever in Paradise, and the unbelievers in hell-fire."

Sirāt is a bridge which all must pass over on the day of judgment. It is said to extend over the midst of hell, and to be sharper than the edge of a sword. In passing it the feet of the infidel will slip, and he will fall into hell-fire; but the feet of the Muslim will be firm, and carry him safely to Paradise.

XIII.—HEAVEN.

There are said to be seven heavens or stages of celestial bliss—

1. Dār-ul-jalāl.—The abode of glory.
2. Dār-ul-Salām.—The abode of peace.
3. Jannat-ul-Marāt.—The garden of mirrors.
4. Jannat-ul-Khuld.—The garden of eternity.
5. Jannat-ul-Nāim.—The garden of delights.
6. Jannat-ul-Firdaus.—The garden of Paradise.
7. Dār-ul-Qarār.—The everlasting abode.

The sensual delights of the Muhammadan

Paradise are proverbial, but some divines who feel this to be a vulnerable point in their system, endeavour to explain the descriptions of heaven which are given in the Qurān in a figurative sense; evidence can, however, be produced from the traditions of Muhammad which proves that the prophet himself understood them in their literal interpretation.

But in addition to the seven divisions of celestial bliss, there are said to be seven firmaments (*asmān*).

1. Of pure virgin silver, which is Adam's residence.
2. Of pure gold, which is Enoch's and John Baptist's.
3. Of pearls, which is Joseph's.
4. Of white gold, which is Jesus'.
5. Of silver, which is Aaron's.
6. Of ruby and garnet, which is Moses'.
7. Of crystal, which is Abraham's.

Muhammadans undoubtedly get their tradition of seven heavens from the Talmud, but the Jewish tradition with reference to the seven heavens was a more sensible arrangement than that of the Muhammadans.

The seven heavens of the Jews are as follow:—

1. The vellum or curtain.
2. The expanse or firmament.
3. The clouds of ether.
4. The habitation where the temple of Jerusalem and the altar are situated, and where Michael the great prince offers sacrifice.
5. The dwelling place, where troops of angels sing.
6. The fixed residence, where are the treasures of snow and hail.
7. The Aroboth, or special place of glory.

XIV.—HELL.

There are also said to be seven divisions of hell or *dozakh*

1. Jahannam.*—A deep pit for guilty Muhammadans.
2. Lazwa.—A blazing flame for the Christians.

* Jahannam is the Arabic form of the Greek γεέννα, and it is remarkable that the word should be used for a purgatorial hell and not ᾅδης which according to the Papists denotes that state.

3. Hattama.—An intense fire for the Jews.
4. Suīr.—A flaming fire for the Sabians.
5. Saqur.—A scorching heat for the Magi.
6. Juhin.—A huge hot fire for idolators.
7. Hawia.—The bottomless pit for hypocrites.

The situation of hell, whether above the heaven or beneath in the earth, is a matter of dispute.

XV.—THE DECREES OF GOD.

Taqdīr, or the absolute decree and predestination of both good and evil, is the sixth article of the Muslim's creed. The orthodox belief is that whatever hath or shall come to pass in this world, whether it be good or bad, proceedeth entirely from the divine will, and is irrevocably fixed and recorded in the *preserved tablet.*

Of this doctrine Muhammad makes great use in his Qurān, and all those who have had any practical acquaintance with the lives of Muhammadans, know well to what extent it

influences the daily life of every Muslim. It is not only urged as a source of consolation in every trial, but as a palliation of every crime. "It was written in my *taqdīr*," (fate) is an excuse familiar to every European who has had much intercourse with Muslim servants or soldiers.

The following is a translation of an Arabic treatise on the subject: "Faith in the decrees of God, is that we believe in our heart and confess with our tongue that the most High God hath decreed all things so that nothing can happen in the world, whether it respects the conditions and operations of things, or good or evil, or obedience and disobedience, or faith and infidelity, or sickness and health, or riches and poverty, or life and death, that is not contained in the written tablet of the decrees of God. But God hath so decreed good works, obedience, and faith, that He ordains and wills them, and that they may be under His decree, His salutary direction, His good pleasure and command. On the contrary, God hath decreed, and does ordain and determine evil, disobedience and infidelity;

yet without His salutary direction, good pleasure and command; but being only by way of seduction, indignation, and prohibition. But whosoever shall say that God is not delighted with good faith, or that God hath not an indignation against evil and unbelief, he is certainly an infidel."

XVI.—THE FIVE FOUNDATIONS OF PRACTICE.

The five pillars or foundations of practice in Islām are:—

1. The recital of the Kalima—"There is but one God, and Muhammad is His prophet."
2. Sula. The five stated periods of prayer.
3. Roza. The thirty days fast of Ramazān.
4. Zakāt. The legal alms.
5. Hajj. The pilgrimage to Mecca. To be performed at least once in a lifetime.

XVII.—THE KALIMA.

The Recital of the *Kalima* or Creed, is the first of the five foundations, or pillars of

practice in Islām. It consists of the following sentence which is always repeated in Arabic:—

"La-il-la-hah, Il-lal-lā-ho. Muhammad, urr Rasūl, ul-lah."

"There is no other God but God, and Muhammad is the Messenger of God."

When any one is converted to Islamism* he is required to repeat this formula,, and the following are the conditions required of every Muslim with reference to it:—

1.—That it shall be repeated aloud, at least, once in a life-time.

2.—That the meaning of it shall be fully understood.

3.—That it shall be believed in "by the heart."

4.—That it shall be professed until death.

5.—That it shall be recited correctly.

6.—That it shall be always professed and declared without hesitation.

It would exceed the limits of these notes to give a full statement of all that is implied in

* Circumcision is an institution of Islamism, but it is not incumbent upon adult converts, the recital of the creed being sufficient.

this short confession of faith, a full exposition of the creed has been given by the celebrated Ghazâlî, a scholastic divine who is called "the *Hujjut-ul-Islām.*" This author's exposition of the Muslim's creed is translated into English in Ockley's History of the Saracens.

Something similar to this celebrated symbol of the Muhammadan creed appears to have existed in Arabia previous to the foundation of Islamism. Dr. Arnold in his work on "Islām and Christianity,"* quotes the following prayer from the writings of Abulfaraj, which is said to have been used by the idolatrous Arabians:—"I dedicate myself to Thy service, O God! Thou hast no companion, except Thy companion, of whom Thou art absolute Master of whatever is his."

XVIII.—PRAYER.

Prayer (Arabic *Sula*, Persian and Hindustani *Namāz*, Pushto *Nmūz*) is the second of the

* "Islām and Christianity," by Rev. J. M. Arnold, D.D. (Longmans, London, 1874.) It is the most scholarly work which has yet appeared on the subject, and is a most able refutation of Islāmism. Dr. Arnold was formerly a Missionary of the Church Missionary Society in India.

five foundations of practice in Islām. The constant round of devotion which characterizes Muhammadan nations is a very remarkable phenomenon in the system. We translate the words *Sula* and *Namâz* by the English word *prayer*, although this "second foundation" of the religion of Muhammad is something quite distinct from that prayer which the Christian poet so well describes as the "soul's sincere desire uttered or unexpressed." It would be more correct to speak of the Muhammadan *Namāz* as a *service*; "prayer" being more correctly rendered by the Arabic *du'a.* In Islām prayer is reduced to a mechanical act, as distinct from a mental act, and in judging of the spiritual character of Islamism, we must take into careful consideration the precise character of that devotional service which every Muslim is required to render to God at least *five* times a day, and which, undoubtedly, exercises so great an influence upon the character of the followers of Muhammad.

It is absolutely necessary that the service should be performed in Arabic; that the clothes and body of the worshipper should be clean,

and that the praying place should be free from all impurity. It may be said either privately, or in a company, or in a mosque—although services said in a mosque are more meritorious than those said elsewhere.

It is always preceded by ablution (*wazu*),* and if said in a mosque by the *Azān* and *Iqāmat*, terms which we shall not now stay to explain.

The regular form of prayer begins with the *Niyyat* and is performed as follows:—

The Niyyat, said standing with the hands on either side.

"I purpose to offer up unto God, with a sincere heart this morning (or as the case may be) with my face—Qibla-wards two (or as the case may be) *rikāt* prayers *Farz* (*Sunnat* or *Nafal.*)

The Takbīr-i-Tahrīmah, said with the thumbs touching the lobules of the ears—

"God is great!"

The Qiām or standing position. The right hand placed upon the left, below the navel, and the eyes looking to

***Wazu* is the ablution of the face, hands feet, &c., which is necessary before every time of prayer. *Ghusal* or the washing of the whole body is performed after certain legal defilements.

the ground in self-abasement. During which the Subhān is said as follows :—

"Holiness to Thee, O God!"
"And praise be to Thee!"
"Great is Thy name!"
"Great is Thy greatness!"
"There is no God but Thee!"

The Taūz is then said as follows:—

"I seek refuge from God from cursed Satan."

After which the Tasmīah is repeated.

"In the name of God the compassionate the merciful."

Then follows the Fatihah, *viz.*, the first chapter of the Qurān.

"Praise be to God, Lord of all the worlds!"
"The compassionate, the merciful!"
"King on the day of reckoning!"
"Thee only do we worship, and to Thee do we cry for help."
"Guide Thou us in the straight path,"
"The path of those to whom Thou hast been gracious;"
"With whom Thou art not angry,"
"And who go not astray." Amen.

After this the worshipper can repeat as many chapters of the Qurān as he may wish; he should, at least, recite one

long or two short verses. The following chapter is usually recited namely, the Surat-ul-Ikhlās or the CXII chapter:—

"Say: He is God alone:"
"God the Eternal!"
"He begetteth not,"
"And is not begotten;"
"And there is none like unto Him."

The Takbīr-i-Ruku' said whilst making an inclination of the head and body and placing the hands upon the knees, separating the fingers a little.

"God is Great!"

The Tasbih-i-Ruku' said in the same posture.

"I extol the perfection of my God!"
"I extol the perfection of my God!"
"I extol the perfection of my God!"

The Qiām-i-Sami Ullah, said with the body erect but unlike the former Qiām, the hands being placed on either side. The Imām says,* aloud

"God hears him who praises Him."

The people then respond in a low voice.

"O Lord Thou art praised."

Takbīr-i-Sijdah, said as the worshipper drops on his knees.

"God is great!"

* When the prayers are said by a person alone he recites both sentences.

Tasbīh-i-Sijdah, recited as the worshipper puts first his nose and then his forehead to the ground.

"I extol the perfection of my God the most High!"

"I extol the perfection of my God the most High!"

"I extol the perfection of my God the most High!"

Then raising his head and body and sinking backward upon his heels and placing his hands upon his thighs he says the Takbīr-i-Jalsa.

"God is great!"

Then, whilst prostrating as before, he says the Takbīr-i-Sijdah.

"God is great!"

And then during the prostration the Tasbīh-i-Sijdah as before.

I extol the perfection of my God the most High!

I extol the perfection of my God the most High!

I extol the perfection of my God the most High!"

Then, if at the close of one rikāt, he repeats the Takbīr standing when it is called Takbīr-i-Qiām, but at the end of two rikāts, and at the close of the prayer he repeats it sitting, when it is called Takbīr-i-Qa'ūd.

"God is great!"

Here ends one rikāt or form of prayer The next rikāt begins with the Fatihah or 1st chapter of the Qurān.* At the close of every two rikāts he recites the Attahīyāt, which is said whilst kneeling upon the ground. His left foot bent under him he sits upon it, and places his hands upon his knees and says,

"Praises are to God, and prayers, and good works."

"Peace be on thee, O Prophet, with the mercy of God and His blessing."

Then raising the first finger of the right hand he recites the Tashhaud.

"I testify that there is no Deity but God, and I testify that Muhammad is the Messenger of God."

† The Darūd is said whilst in the same posture.

"O God have mercy on Muhammad and on his descendants, as Thou didst have mercy on Abraham and on his descendants. Thou art to be praised, and Thou art great. O God bless Muhammad and his descendants as Thou didst bless Abraham and his descendants."

* If the worshipper is performing his devotions alone, he repeats the Tasmīah or "Bismillah" before he recites the chapter.

† Every two *rikāts*, close with the *Darūd*. The prayers whether *Farz*, *Snnnat*, *Nafal*, or *Witar* close with the "*salām*."

Then the Du'a—

"O God our Lord give us the blessings of this life and also the blessings of life everlasting. Save us from the torments of fire."

He then closes with the salām.

Turning the head round to the right, he says,

"The peace and mercy of God be with you."

Turning the head round to the left, he says—

"The peace and mercy of God be with you."

At the close of the whole set of prayers, that is of Farz, Sunnat, Nafal, or Witar, the worshipper raises his hands* and offers up a "*Munajāt*" or supplication. This usually consists of prayers selected from the Qurān or Hadīs. They ought to be said in Arabic, although they are frequently offered up in the vernacular.

These daily prayers are either *Farz*, *Sunnat*, *Nafal*, or *Witar*. *Farz*, are those number of rikāts (or forms of prayer) enjoined in the Qurān. *Sunnat* those founded on the practice of Muhammad. *Nafal;* the voluntary performance of a rikāt which may be omitted without

* The hands are raised in order to catch a blessing from heaven, and they are afterwards drawn over the face in order to transfer it to every part of the body.

sin. *Witar* an odd number of rikāts, either one, three, five or seven, said after the night prayer. These divisions of prayer are entirely distinct from each other. They each begin afresh with the *Niyyat.* The worshippers may rest for a while between them, but not converse on worldly subjects. The Wahābis think it correct to say the *Sunnat* prayers in their houses and only the *Farz* prayers in the mosque.*

In order that our readers may be able to judge of the mechanism of this Muhammadan performance of prayer, we annex a time-table of the Muslim's common prayer, showing the number of *rikāts* or forms, from which it will be seen what is required of a pious Muhammadan. The five times of prayer are enjoined in the Qurān, the other three periods of prayer are voluntary.

From the following table it will be seen that twenty-nine *rikāts* or forms of prayer are obligatory, and forty-five are voluntary acts of devotion.

* Mr. Palgrave in his "Central and Eastern Arabia" states that he observed that the Wahābis were careless as to the legal ablutions. Perhaps he was not aware that the worshippers had performed the ablutions and had said the *Sunnat* rikāts privately before they came into the mosque

	No.	Time.	THE NAMES FOR THE TIME OF PRAYER. Arabic.	Persian.	Hindustani.	Pushto.	THE NUMBER OF RIKATS SAID: Sunnat which are optional.	Sunnat before Farz.	Farz.	Sunnat after Farz.	Nafal.	Witar.
THE FIVE PERIODS OF PRAYER.	1	From dawn to sun-rise -	Sulāt-i-Fajar	Namāz-i-Subah	Fajar-kī-Namāz	da-Sahār-nmūz	...	2	2	...	...	...
	2	When the sun has begun to decline - - -	,, ,, Zohar	,, Peshīn	Zohar ,,	,, Māspakhīn,,	...	4	4	2	2	...
	3	Mid-way between No. 2 and No. 4 - - -	,, ,, 'Asur	,, Dīgar	'Asur ,,	,, Māzigar ,,	4	...	4	...	...	...
	4	A few minutes after sun-set	,, ,, Maghrib	,, Shām	Maghrib ,,	,, Mākhām,,	...	...	3	2	2	...
	5	When the night has closed in - - -	,, ,, 'Aysha	,, Khuftan	'Aysha ,,	,, Mazkhuftan,,	4	...	4	2	2	3
THREE PERIODS WHICH ARE VOLUNTARY	1	When the sun has well risen	,, ,, Ishrāq	,, Ishrāq	Ishrāq ,,	,, Ishrāq ,,	...	...	...	...	8	...
	2	About 11 o'clock A.M. -	,, ,, Zoha	,, Chāst	Zoha ,,	,, Gharmī ,,	...	...	...	...	8	...
	3	After mid-night - -	,, ,, Tahajud	,, Tahajud	Tahajud ,,	,, Shpe ,,	...	...	...	...	12	...

The devotions of Islamism are essentially "vain repetitions" for they must be said in the Arabic language, and admit of no change or variety. The effect of such a constant round of devotional forms, which are but the service of the lips, on the vast majority of Muhammadans can be easily imagined. We believe that the absence of anything like *true* devotion from these services accounts for the fact that religion and true piety stand so far apart in the practice of Islām.

In addition to the daily prayers, the following are special services for special occasions:

Salāt-ul-Juma'.—"The Friday Prayer." It consists of two rikāts after the daily meridian prayer.

Salāt-ul-Musāfir.—"Prayers for a traveller." Two rikāts instead of the usual number at the meridian, afternoon, and night prayers.

Salāt-ul-Khauf.—"The prayers of fear." Said in time of war. They are two rikāts recited first by one regiment or company and then by the other.

Salāt-ul-Tarāwih.—Twenty rikāts recited every evening during the Ramazān, immediately after the fifth daily prayer.

Salāt-ul-Istikhāra.—Prayers for success or guidance. The person who is about to undertake any special business, performs two rikāt prayers and then goes to sleep. During his slumbers he may expect to have "*ilhām*" (lit. inspiration) as to the undertaking for which he seeks guidance!

Upon reference to the form of prayer or rikāt which we have given, and which admits of no change or variation whether used for the "time of travelling," in the "time of danger" or in "time of need" it will be seen that notwithstanding the beauty of its devotional language, it is simply a superstitious rite having nothing in common with the Christian idea of prayer.

The *Azān*, is the summons to prayer proclaimed by the *Muezzan* (or crier), in small mosques from the door or side, but in large mosques it ought to be given from the minaret. The following is a translation, "God is great! God is great! God is great! God is great! I bear witness that there is no God but God! (repeated twice) I bear witness that Muhammad is the Apostle of God! (repeated twice) Come to prayers! Come to prayers! Come to salva-

tion! Come to salvation! God is great! There is no other God but God!

In the early morning the following sentence is added: "Prayers are better than sleep."

The Wahābi *Azān* is just half the length of that commonly used. The sentences generally said four times they say only twice, and those repeated twice, they recite only once.

The summons to prayer was at first the simple cry, "Come to prayer." In this Muhammad has not much claim to originality for Bingham tells us that a similar custom existed at Jerusalem (*vide* Antiquities, Vol. II. p. 489)—"In the monastery of virgins which Paula, the famous Roman lady, set up, and governed at Jerusalem the signal was given by one going about and singing *halleluja*, for that was their call to church, as St Jerome informs us."

The *Iqāmat* (lit. causing to stand) is a recitation at the commencement of prayers in a congregation, after the worshippers have taken up their position. It is exactly the same as the *Azān* with the addition of the words, "prayers are now ready."

XIX.—RAMAZAN.

The *Ramazān* is the ninth month of the Muhammadan year which is observed as a strict fast from the dawn of day to sunset of each day in the month. The excellence of this month was much extolled by Muhammad, who said that during Ramazān "the gates of paradise are open and the gates of hell are shut and the devils are chained by the leg;" and that "only those who observe it will be permitted to enter by the gate of heaven called Rayān." Those who keep the fast "will be pardoned all their past venial sins."* In the month of Ramazān Muhammad said, the Qurān began to be revealed from heaven.†

The fast does not commence until some Musalman is able to state that he has seen the new moon. If the sky be over-clouded and the moon cannot be seen, the fast begins upon the completion of thirty days from the beginning of the previous month.

* Mishqat-ul-Musabah Book VII. Chap. 1, Section 1.
† Qurān, Surat-i-Baqr, verse 181.

The Ramazān must be kept by every Musalman, except the sick, the aged, and pregnant women, or women who are nursing their children. Young children, who have not reached the age of puberty, are exempt and also travellers on a journey. In the case of a sick person or a traveller, the month's fast must be kept as soon as they are able to perform it. This is called *Qazā*, or expiation.

The fast is extremely rigorous and mortifying, and when the Ramazān happens to fall in the summer and the days are long, the prohibition even to drink a drop of water to slake the thirst is a very great hardship. Muhammad speaks of this religious exercise as "easy"* as most probably it was when compared with the ascetic spirit of the times, but Sir William Muir† thinks Muhammad did not foresee that when he changed the Jewish intercalary year for the lunar year that the fast would become a grievous burden instead of an easy one.

During the month of Ramazān twenty additional *rikāts*, or forms of prayer, are repeated

* Surat-i-Baqr, verse 181.
† Life of Mahomet iii., p 49.

after the night prayer. These are called *Tarāwīh.*

Devout Muslims seclude themselves for some time in the mosque during this month and abstain from all worldly conversation and engage themselves in the reading of the Qurān. This seclusion is caled *'Itiqāf* and the observance of at least one day and one night is expressly enjoined. Muhammad is said to have usually observed this custom for the last ten days of Ramazān.

The *Laylut-ul-Qadr* or the "night of power" is said by Muhammad to be either on the twenty-first, twenty-third or twenty-fifth or twenty-seventh or twenty-ninth. The exact date of this solemn night has not been discovered by any but the Prophet himself and some of the Companions, although the learned doctors believe it to be on the twenty-seventh. Of this night Muhammad says in the Qurān (Surat-al-Qadr.)

'Verily we have caused it (the Qurān) to descend on the night of power.

'And who shall teach thee what the night of power is ?

'The night of power excelleth a thousand nights:

'Therein descend the angels and the spirit by permission

'Of their Lord in every matter;

'And all is peace till the breaking of the morn.'

By these verses commentators* understand that on this night the Qurān came down entire in one volume to the lowest heaven from whence it was revealed by Gabriel in portions as the occasion required. The excellence of this night are said to be innumerable, and it is believed that during it the whole animal and vegetable kingdom bow in humble adoration to the Almighty, and the waters of the sea become sweet in a moment of time! This night is frequently confounded† with the Shab Barāt, but even the Qurān itself does not appear to be quite clear on the subject, for in the *Surat-i-Dukhān* we read: "By this clear Book. See on a *blessed night* have we sent it down, for we

* Tafsir-i-Hoseini.

† By Lane in his "Egyptians," and by other writers.

would warn mankind, on the night wherein all things are disposed in wisdom." In which it appears that the *blessed night* or the *Laylut-ul-Mubarak* is both the night of record and the night upon which the Qurān came down from heaven, although the one is supposed to be the twenty-seventh day of Ramazān and the other the fifteenth of Shabān.

M. Geiger identifies the Ramazān with the fast of the *tenth* (Leviticus xxiii. 27); it is, however, far more likely that the feast of the Tenth is identical with the 'Id-i-Ashura, not only because the Hebrew '*Asūr*, ten, is retained in the title of that Muhammadan fast, but also because there is a Jewish tradition, (*vide* Adam Clark), that creation began upon the Jewish fast of the tenth, which coincides with the Muhammadan day 'Ashura being regarded as the day of Creation. Moreover, the Jewish 'Asur and the Muslim 'Ashura are both fasts and days of affliction. It is far more probable that Muhammad got his idea of a thirty days' fast from the Christian Lent. The observance of Lent in the Eastern Church was exceedingly strict both with regard to the nights as well as

the days of that season of abstinence, but Muhammad entirely relaxed the rules with regard to the night, and from sunset till the dawn of day the Muslim is permitted to indulge in any lawful pleasures and to feast with his friends, consequently large evening dinner parties are usual in the nights of the Ramazān amongst the better classes. This would be what Muhammad meant when he said, "God would make the fast an ease and not a difficulty," for notwithstanding its rigour in the day time it must be an easier observance than the strict fast observed during Lent by the Eastern Christians of Muhammad's day.

XX.—ZAKAT.

Zikāt (lit. purification). The legal alms or poor rate, is the fourth of the five foundations of Islām. Zakāt should be given annually of five descriptions of property, provided they have been in possession a whole year, namely money, cattle, grain, fruit and merchandise. There are several minor differences amongst

the various sects as to the precise explanation of the law with reference to these legal alms, but the following are the general rules observed by Sunni Musulmāns.

(1). Money. If he is a Sahib i Nissāb (*i.e.* one who has had forty rupees in his possession for a year) he must give alms at the rate of one rupee in every forty, or two and a half per cent.

(2). Cattle. Should his property consist of sheep or goats, he is not obliged to give alms until they amount to forty in number. He must then give one for one hundred and twenty, and two for the next eighty and then one for every hundred afterwards. For camels the following is the rate—from 5 to 25, one sheep or goat; from 26 to 35, one yearling female camel; from 36 to 45, one two-year old female camel; from 46 to 60, one three-year old female camel; from 61 to 75, one four-year old female camel; from 76 to 90, two two-year old female camels: from 91 to 120, two three-year old female camels and from 121 and upwards either; a two-year old female camel for every forty or a three-year old female camel for every fifty.

For cows or bulls: if 30 cows, a one-year old female calf; if 40, a two-year old female calf, and so on, a one-year old female calf for every 10. But should he possess one thousand cows, as many cows are to be given as will by their combined ages make up one hundred years.

Alms for buffaloes are the same as for sheep.

For horses, either the same rate as for camels, or two rupees eight annas for every horse whose value exceeds one hundred rupees. Animals used for riding and beasts of burden are exempt.

(3). Fruits. For fruits watered by rain a tenth is given, but if irrigated, then a twentieth part.

(4). Grain. The same rate as for fruits.

(5). Merchandise. For the capital, as well as for the profits *Zakāt* is given at the rate of one in forty, provided the owner be a Sahib i nissāb. For gold bullion, half a *misqal* (=67½ grains) is given for every 20 misqāl weight. For silver bullion at the rate of 2½ per cent. For whatever is found in mines if over 240 dirrums in weight (=2lbs. 2oz. 2dr.) a fifth is required; and if the money be laid out in merchandise, alms are to be given on the profits.

Wood and pearls are exempt and also clothing, but not jewels.

The following are the classes of persons on whom it is lawful to bestow the Zakāt.

1. Such pilgrims to Mecca as have not the means of defraying the expenses of the journey.
2. Religious mendicants.
3. Debtors who cannot discharge their debts.
4. Beggars.
5. Poor travellers.
6. Proselytes to Muhammadanism.

The *Zakāt* or legal alms must be distinguished from the *Sadaqa* or offerings, which is a term more especially applied to the offerings on the *'Id ul fitar* (q.v.) although it is used for almsgiving in general.

As far as we have been able to ascertain, it does not appear that the Muhammadans of the present day are very regular in the payment of the Zakāt. It ought to be given on the termination of a year's possession, and in countries under Muhammadan rule it is exacted by Government.

It is somewhat remarkable that Muhammad in his institution of legal almsgiving did not

more closely copy the Jewish law in the giving of the "tenths," more particularly as the number ten appears to have been so frequently preferred as a number of selection in the cases of offerings in both sacred and secular history. The Muhammadan Zakāt however differs very materially from the Jewish Tithe, for the latter was given to the Levites of the Temple, and employed by them for their own support and for that of the priests, as well as for festival purposes. The Muhammadan priesthood are supported by grants of land,* and offerings at the time of harvest, and are not permitted to take any of the *Zakāt.* Moreover, the descendants of the "Prophet" are not allowed to accept of either *Zakāt* or *Sadaqa* because "they are of the Prophet's own blood and not to be included in the indigent."

Whatever may be the weak points in Muhammadanism, all candid observers acquainted with the condition of Muhammadan nations must admit that its provision for the poor is highly commendable. As we have journeyed from

* Land or any property appropriated for religious or charitable purposes is called *waqaf.*

village to village amongst the Afghans we have been frequently struck with the absence of great poverty, and even in our large cities where Muhammadan beggars are numerous, it must be remembered that they are either religious mendicants or professional beggars, and for the most part quite unworthy of charitable relief.

XXI.—HAJJ OR PILGRIMAGE.

Hajj or Pilgrimage to Mecca, is the fifth of the five foundations of Islām. It is said, by Muhammad, to be of divine institution, and has the authority of the Qurān for its observance. Its performance is incumbent upon those men and women who have sufficient means to meet the expenses of the journey, and to maintain their families at home during their absence.

The ceremonies observed on this occasion are so ridiculous that they do more to reveal the imposture of Muhammad than any other part of his system. They are even by the confession of Muhammadans themselves, the relicts

of the idolatrous superstitions of ancient Arabia, and they are either evidences of the dark and superstitious character of Muhammad's mind, or, what is perhaps even more probable, they show how far the "Prophet" found it suit his purpose to compromise with the heathen Arabians of his day. The merits of the pilgrimage are so great, that every step taken in the direction of the *Kaaba* blots out a sin, and he who dies on his way to Mecca is enrolled on the list of martyrs.

However ingeniously the apologists of Islamism may offer excuses for some of the weak points of Muhammad's religious system, and endeavour to shield the "Prophet of Arabia" from the grave and solemn charge of having "forged the name of God," the pilgrimage to Mecca can admit of no satisfactory solution. In its institution the false prophet layeth open his own folly, for in the ridiculous ceremonies of the Hajj, we see the law-giver whose professed mission it was to uproot the idolatry of Arabia, giving one of its superstitious customs the authority of a divine enactment. The pilgrimage to Mecca is one of the numerous inconsistencies of Muhammad's pretended revelation.

The following is the orthodox way of performing the pilgrimage founded upon the example of the "Prophet" himself.

Upon the pilgrim's arrival at the last stage* near Mecca, he bathes himself, and performs two rakāt prayers, and then divesting himself of his clothes, he assumes the pilgrim's sacred robe which is called *Ihrām*. This garment consists of two seamless wrappers, one being wrapped round the waist and the other thrown loosely over the shoulder, the head being left uncovered. Sandals of wood may also be worn. After he has assumed the pilgrim's garb he must not anoint his head, shave any part of his body, pare his nails, nor wear any other garment than the *Ihrām*. Immediately on his arrival at Mecca he performs the legal ablutions and proceeds to the *Musjid ul harām*, or Sacred Mosque, and kisses the *Hajr ul aswad* or the black-stone, and then encompasses the *Kaaba*† seven times.

* These are six in number and are situated about five or six miles from Mecca in different directions. They are called *Mīqāt*..

† Some confusion exists in the minds of English Authors with regard to the word *Kaaba*. The Temple or Mosque at Mecca is called Musjid ul Harām (the sacred mosque)

This act, which is called *Tawāf*, is performed by commencing on the right and leaving the *Kaaba* on the left. The circuits are made thrice with a quick step or run, and four times at a slow pace. He then proceeds to the *Qadam i Ibrahīm* (the foot marks of the prophet Abraham) and performs two *rikāt* prayers, after which he returns to the black-stone and kisses it. He then goes to the gate of the temple leading to mount Safā and from it ascends the hill and runs from the summit of mount Safā to that of mount Marwah seven times! On the top of the hill he remains for a few moments and raising his hands heavenwards supplicates the Almighty.

On the eighth day which is called *Tarwīah*, he unites with his fellow pilgrims at Minā in the usual services of the Muslim ritual and stays the night.

After morning prayer he rushes to mount 'Arifāt, where having said two *rikāt* prayers with

or Bait-ullah (the house of God). The Kaaba (lit. a cube) is the square stone building in the centre containing the black-stone. And the Hajr ul aswad is the black-stone itself, which Muslims say was originally white, but became black by reason of men's sins.

the Imām and heard the *Khūtbah*, (or oration) he remains until sun-set. He then proceeds to Muzdalīfah and having said the sun-set and evening prayers he stays the night at that place.

The next morning which is the *Id-u-zoha* or great feast he comes to three places in Minā, marked by three pillars called *Jamra*. At each of these pillars he picks up seven small stones or pebbles, and having said some particular prayer over each pebble and blown upon it, he throws it at one of the pillars, this ceremony is called *Rummī ul Jammār'* or the throwing of pebbles.

He then proceeds to the place of sacrifice at Minā, and performs the usual sacrifice of the *'Id-u-zoha* after this sacrifice he gets himself shaved, and his nails pared. The pilgrim garb is then removed and the pilgrimage is ended, although he should rest at Mecca the three following days which are called the *Ayyām ul Taṣhrīq*, or the days of drying up the blood of the sacrifice. These are three days of well earned rest after the vigorous peripatetic performances of the last four days.

The pilgrimage must be performed on these days of the month of *Zul Hijja*, namely from the seventh to the tenth; a visit to Mecca at any other time has not the merit of a pilgrimage.

Before he leaves Mecca the pilgrim should once more perform the circuits round the *Kaaba* and throw stones at the sacred pillars, each seven times.

He then proceeds to Medina and makes his salutations at the Shrine of Muhammad. The Wahābis do not perform the last act as it is contrary to their principles to visit shrines.

The Musulmān who has performed the pilgrimage is called *Hājī*.

The *Kaaba* is also called the *Qibla*, or the direction to which Muslims are to pray. Mosques are therefore always erected Qiblawards. At the commencement of Islamism the Qibla was Jerusalem, but when Muhammad failed to conciliate the Jews to his prophetic pretensions he made the *Kaaba* the *Qibla* or the direction in which to pray.

The pilgrimage cannot be performed by proxy, as some English authors have stated, although it is considered a meritorious act to

pay the expenses of one who cannot afford to perform it. But if a Muhammadan on his death-bed bequeath a sum of money to be paid to a certain person to perform the pilgrimage, it is considered to satisfy the claims of the Muslim law. If a Muslim have the means of performing the pilgrimage and omit to do so, its omission is equal to a *kabira* or mortal sin.

XXII.—THE LAW.

Muhammadan law consists of two divisions. *Rawā* and *Nārawā*, *i.e.*, Things Lawful and Things Unlawful.

(*a*)—That which is lawful is divided into five classes.—

1. *Farz.*—That which has been enjoined in the Qurān.

2. *Wājib.*—That of which there is some doubt as to its divine institution.

3. *Sunnat.*—The example of Muhammad, which consists of three kinds.—

Sunnat-i-Fálī.—That which Muhammad himself did.

Sunnat-i-Qaulī.—That which Muhammad said should be practised.

Sunnat-i-Taqriri.—That which was done in the presence of Muhammad and which he did not forbid.

4. *Mustahib.*—That which Muhammad sometimes did and sometimes omitted.

5. *Muhbāh.*—That which may be left unperformed without any fear of divine punishment.

(*b*)—Things unlawful are of three classes.—

1. *Harām.*—That which is distinctly forbidden in the Qurān and Hadīs.

2. *Makruh.*—That of which there is some doubt as to its unlawfulness, but which is generally held to be unclean or unlawful.

3. *Mufsid.*—That which is corrupting and pernicious.

The divisions of lawful and unlawful *do not merely apply to food*, but also to ablutions and other customs and precepts.

Punishment is divided into three classes—*Hadd*, *T'azīr*, *and Qisās.*

1. *Hadd* is that punishment which is said to have been ordained of God in the Qurān, and which must be inflicted. The following

belong to this class: *Adultery*, for which the adulterer is stoned. *Fornication*, for which one hundred stripes are inflicted. *Drunkenness*, for which there are eighty stripes. The *slander of a married person*, that is, bringing a false charge of adultery against a married person, for which the offender must receive eighty lashes. This punishment is said to have been instituted by God when Ayesha, the favourite wife of "the Prophet," was falsely charged with adultery! *Apostacy*, for which the *Murtidd* or Apostate is killed by stoning, unless he repent of his error within three days.*

2. *T'azīr* is that punishment which is said to have been ordained of God, but of which there are not special injunctions. The exact punishment being left to the discretion of the Qāzi, or judge.

3. *Qisās* (lit. retaliation) is that punishment which can be remitted by the person offended against upon the payment of a fine or compen-

* When a *Murtidd* or Apostate from Islamism has been killed according to the law, or has left the country, his property goes to those of his heirs who still remain *Mussulmans* (*Vide* the Al Sirajiyah).

sation. The punishment for murder is of this class. The next akin to the murdered person can either take the life of his kinsman's murderer, or accept a money compensation. There is also retaliation in case of wounds. The lex talionis of Moses, "eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe," (*vide* Exodus xxi. 24). But in allowing a money compensation for murder, Muhammad departed from the Jewish code.

XXIII.—SIN.

The Muhammadan doctors divide sins into two classes, very much as the Roman Catholic divines do. The usual Roman designation being that of mortal and venial sin, whilst Muhammadans use the expressions *Kabīra* and *Saghīra*, "Great and Little." Kabira are those great sins, of which if a Musulman do not repent, he will go to the purgatorial hell reserved for sinful Muslims. The divines of Islam are not agreed amongst themselves as to

the exact number of Kabira sins, but they are generally considered to be seventeen.

1. *Kufr* or infidelity.

2. Constantly committing *Saghīra* or little sins.

3. Despairing of the mercy of God.

4. Considering one's self safe from the wrath of God.

5. False witness.

6. Abuse of a Musulman.

7. Taking a false oath.

8. Magic.

9. Drinking wine.

10. Appropriation of the property of orphans.

11. Usury.

12. Adultery.

13. Unnatural crimes.

14. Theft.

15. Murder.

16. Fleeing in battle before the face of an infidel.

17. Disobedience to parents.

XXIV.—FARZ KAFAE.

Farz Kafāe are those commands which are *farz* (imperative), but which, if one person in eight or ten perform, it is equivalent to all having performed it.

1. To return a salutation.
2. To visit the sick and inquire after their welfare.
3. To follow a bier on foot to the grave.
4. To accept an invitation.
5. To reply to a sneeze, *e.g.*, if a person sneeze and say immediately afterwards "God be praised" (*Alhamd ul lillah*), it is incumbent upon at least one of the party to exclaim "God have mercy on you." (*Yar hamak Allah*).*

XXV.—FITRAT.

Fitrat (lit. nature) is said to be certain ancient practices of the prophets before the

* There is an interesting chapter on the custom of saluting after sneezing in Isaac D'Israeli's "Curiosities of Literature," from which it appears that it is almost universal amongst nations.

time of Muhammad, which have not been forbidden by him.

In the Hadis "*Muslim,*" the customs of *fitrat* are said to be ten in number.

1. The clipping of the mustachios, so that they do not enter the mouth.
2. Not cutting or shaving the beard.
3. Cleaning the teeth (i.e. *miswāk*).
4. Cleansing the nostrils with water at the usual ablutions.
5. Cutting the nails.
6. Cleaning the finger joints.
7. Pulling out the hairs under the arms.
8. * * * * *
9. * * * * *
10. Cleansing the mouth with water at the time of ablution.

XXVI.—LAWFUL FOOD.

No animal is lawful food unless it be slaughtered according to the Muhammadan law, namely, by drawing the knife across the throat and cutting the windpipe, the carotid arteries and the gullet, repeating at the same time the

words "*Bismillah Allaho Akbar*," i.e., "In the name of the great God." A *clean* animal, so slaughtered, becomes lawful food for Muslims, whether slaughtered by Jews, Christians, or Muhammadans, but it is a disputed question whether animals so killed by idolaters can be lawfully eaten.

In the "Sharia Waqaia" it is said that the following creatures are lawful *(halāl)*:—

1. Those animals that are cloven-footed and chew the cud and are not beasts of prey.

2. Birds that do *not* seize their prey with their claws or wound them with their bills, but pick up food with their bills.

3. Fish that have scales.

4. Locusts.

Some commentators say that the horse is lawful; but it is generally held to be "*makruh*."

Fish found dead in the water is unlawful, but if it be taken out and die afterwards it is lawful.

Alligators, turtles, crabs, snakes, frogs, &c., are unlawful. Wine is expressly forbidden in the Qurān; and in the judgment of the learned, this prohibition extends to whatever has a

tendency to intoxicate, such as opium, bhang, chars* and tobacco. The Akhund of Swat† has issued several "*fatwāhs*" prohibiting the use of tobacco, but the chilam (or pipe) having become a national institution, no notice has been taken of the inhibition. The Wahābis do not permit its use. In Trans-Indus territory the hukka, or chilam, is never allowed in a mosque.

From what we have written it will be seen that a Muslim can have no religious scruples to eat with a Christian as long as the food eaten is of a lawful kind. Syud Ahmad Khān Bahadur, C.S.I., has written a treatise proving that Muhammadans can eat with the *Ahl i Kitāb*, namely, Jews or Christians. The Muhammadans of India whilst they will eat food cooked by idolatrous Hindus, refuse to touch that cooked either by Native or European Christians; and they often refuse to allow Christians to draw water from the public wells,

* Bhang and Chars are intoxicating preparations of hemp.

† The Akhund of Swāt is a great religious leader amongst the Muhammadans of North India and Central Asia. He resides at Seydū, in Swāt, about twenty miles beyond the British Frontier.

although Hindus are permitted to do so. Such objections arise solely from jealousy of race, and an unfriendly feeling towards the ruling power. In Afghanistan and Persia no such objections exist; and no doubt much evil has been caused by Government allowing Hindustani Musulmans to create a religious custom which has no foundation whatever, except that of national hatred to their English conquerors.

XXVII.—THE SALUTATIONS.

The usual Muhammadan salutation is "us salām u 'alekam" *i.e.*, "The peace of God be with you."

When a person makes a "salām" and any of the assembly rise and return it, it is considered sufficient for the whole company.

The lesser number should always be the first to salute the greater, he who rides should salute him who walks; he who walks, him who stands; the stander, the sitter, &c. A man should not salute a woman on the road, and it is considered very disrespectful to salute with the left hand, that hand being used for legal ablutions.

The ordinary salute is made by raising the

right hand either to the breast or to the forehead.

In Central Asia the salutation is generally given without any motion of the hand or body.

Pupils salute their masters by kissing the hand or sleeve, which is the usual salutation made to men of eminent piety.

Homage is paid by kissing the feet of the ruler, or by kissing the ground or carpet.

In Afghanistan conquered people pay homage by casting their turbans at the feet of the conqueror, and the heads of tribes often lessen the size of their turbans before appearing in the presence of their rulers.

XXVIII.—THE MUHAMMADAN CLERGY.

The Muslims have no hereditary priestly caste as the Hindus, nor have they a distinct order of clergy exactly corresponding with those of the Christian Church. But still there is a powerful hierarchy possessed of great political and religious influence which resembles the Jewish Scribes and Lawyers.

In countries under Muhammadan rule the religious dignitaries are appointed by the king, who is properly the highest spiritual authority in the kingdom. The Shekh-ul-Islām at Constantinople unites in himself the functions of the Primate and Lord Chancellor.

The following are the chief religious functionaries in a state governed according to Muhammadan law.

Qāzi.—The minister of justice who passes sentence in all cases of law; religious, moral, civil, or criminal.

Muftī.—The law officer, who expounds the law and in difficult cases supplies the *Qāzi* with "*fatwahs*" or decisions.

There are still persons in India bearing the titles of *Qāzi* and *Muftī*, but the offices have ceased to exist under British Government. The Indian law, however, permits *Civil* cases being decided by Muhammadan divines, if both parties consent to the arrangement.

Imām.—The Arabic word *Imām* is said by Sale to answer to the Latin antistes, the president of the temple. It is also used for the four successors of Muhammad, the four great

doctors of the four orthodox sects, the twelve great leaders of the Shiahs, and for any great religious leader. It is, however, commonly used for the person who leads the daily prayer and is in receipt of the revenues of the mosque.

The titles of *Qāzi*, *Muftī*, and *Imām* may be said to embrace the various appointments held by Muhammadan divines, but there are also numerous titles to denote doctors of Science and Divinity.

Tabīb. A doctor of medicine.

Hakīm. A doctor of philosophy, used also for a doctor of medicine.

Muhaqqiq. A very learned doctor in one or two sciences.

Moulvie, also *Mullā.* A doctor of divinity, used for any person who has been educated in the Muhammadan religion, and assumes the office of teacher.

Fakīh. A doctor of law.

Madarris. An academical doctor, i.e., one educated in some school of reputation.

Doctors of Divinity are of three grades.

Moulvie, *Alāma*, and *Mujtahid.* The title of *Mujtahid* is held by very few. It is conferred

either by Muhammadan rulers or by colleges of high reputation.

In addition to these titles which express the degree of learning there are others which denote the piety and sanctity of the individual. *Pīr* and *Walī* are the common titles, but the following express certain degrees of reputed sanctity:—

'Abid one constantly engaged in the worship of God.

Zahid, one who leads a life of asceticism. The title of *Faqīr* does not always denote one who has renounced the possessions of the world, but is applied to any one of a humble spirit, one poor in the sight of God, rather than in need of worldly assistance.

Ghaus, the highest order of sanctity. According to vulgar tradition a Ghaus is a saint whose ardour of devotion is such, that in the act of worship his head and limbs fall asunder!

There are four titles of respect which scarcely belong to either the religious or the learned class, but are of more general use:—

Shekh, an appellation which literally signifies an elder or aged person. It is a common title of respect, and is almost synonymous with our

English "*Mister.*" In Egypt and Arabia it appears to be used for the Hindustani and Persian *Khān*, or chief.

Miyān (Lit. a master or friend) generally used for the descendants of celebrated saints, but also as a title of respect.

Syud (Lit. Lord). For the descendants of Muhammad from his daughter Fatimah and her husband Ali. The word Syud is often used as part of a name, without reference to family descent from the Prophet; as Syud Ahmad, Syud Shah &c.

Mīr, also used for Syuds, but not exclusively.

XXIX.—THEOLOGICAL LITERATURE.

Muhammadan Theological Literature is very extensive; and in consequence of the cheapness of lithographic printing it is daily increasing. The following are its chief divisions:—

(1) *Hadīs*; or, accounts of the precepts and practice of Muhammad. These have already been described in Note V.

(2) *Usul* (Lit. Roots).—Treatises on the rules and principles of the foundations of Muhammadan law—namely, of the exegesis of

the Qurān and Hadīs and the principles of Ijma' and Qiās. The most popular works on this subject are the *Minār* and the *Talwī' Tauzia'*.

(3) *Fiqah.*—Works on Muhammadan Law, by which must be understood both religious and civil; for Muhammadanism does not recognize any division of the civil from the religious.

The most celebrated work on Sunni Law is the Hidāya, a translation of which was made into English by Colonel Charles Hamilton, A.D., 1791. Also the Sharah Waqia, by Abdul Haqq, in Persian.

(4) *Tafsīr.*—Commentaries on the Qurān. These are very numerous and contain very many Jewish traditions of the most worthless character. The latest and most learned Commentator is said to be Shah Wali Ullah of Delhi, but the most popular commentaries amongst the Muhammadans of India are *Beizāwī*, *Madārik*, and *Jalālain*, in Arabic, and *Tafsīr-i-Hosainī* in Persian.

(5) *Seyar.*—The History of Muhammad and his successors. This branch of Muhammadan Literature, Syud Ahmad Khān says, is "the one which requires the most emendation."

The most celebrated of these works are those by Ibn-i Ishāq, Ibn-i-Hishām, Tibari, and Ibn-i-Sad, the Secretary of Waqidī; whilst the most popular are *Rawzat-ul-Ahbāb* and *Madārij-u-Nabūwat.*

The text of a book is called *Matan*, the marginal notes *Hāshiyah*, and its commentary or explanation *Sharh.**

XXX.—'ID-UL-FITR.

'Id-ul-Fitr, (lit. the feast of breaking the fast) is called also the feast of Ramazān, the feast of alms, and the minor festival. It is held on the first day of the month of Shawwāl,† which is the day after the close of the Ramazān fast. On this day, before going to the place of prayer, the *Sadaqa*, or propitiatory offerings are made to the poor in the name of God. The offerings having been made, the people assemble

* In addition to his theological studies the Student is instructed in *Mantiq* (logic) *Sarf* (inflexion) and *Nahw* (Syntax).

† The twelve months of the Muhammadan year are—Muharram, Safar, Rabiya Awwal, Rabiya Akhīr, Jamād Awwal, Jamād Akhīr, Rajib, Shabān, Ramazan, Shawwāl, Dulqada, and Zul Hajja.

either in the Jama' Musjid (*i.e.*, the principal Mosque) or proceed to the *'Idgah* which is a special place for worship on festivals. The worship commences with two *rikāt* prayers, after which the Imām takes his place on the second step of the *mimbar* (pulpit) and recites the *Khutba*, concluding with a prayer for the king. After this is ended, he offers up a *munajāt* or supplication for the people, for the remission of sins, the safety of pilgrims, the recovery of the sick, increase of rain, abundance of corn, preservation from misfortune, and freedom from debt. He then descends to the ground, and makes further supplication for the people, the congregation saying *Amīn* at the end of each supplication. At the close of the service the members of the congregation salute and embrace each other, and offer mutual congratulations, and then return to their homes, and spend the rest of the day in feasting and merriment.

XXXI.—'ID-U-ZOHA.

'Id-u-Zohā, or the feast of sacrifice, is called also Baqr-i-'īd (or the cow festival), the great

feast, and also Qurbāni 'Id,* and is held on the tenth of them onth Zul Hajja. This festival has become part of the Meccan pilgrimage, of which it is the concluding scene, although it appears that Muhammad at first intended to conform to the custom of the Jews in observing the great day of atonement, but when he failed to maintain a friendly footing with the Jews he merged the rite into the Meccan pilgrimage. This feast, however, is the great Muhammadan festival which is observed wherever Islamism exists, and it is a notable fact that whilst Muhammad professed to abrogate the Jewish ritual and also ignored entirely the doctrine of the atonement as taught in the New Testament, denying even the very fact of our Saviour's crucifixion, that he made the "*day of sacrifice*" the great central festival of his religion.

There is a very remarkable Hadīs, related by Ayesha, who states, that Muhammad said, "Man hath not done anything on the '*Id-u-Zohā*, more pleasing to God than spilling blood; I mean sacrifice; for verily the animal sacrificed will come, on the day of resurrection, with its

* In Turkey it is called Qurbān Bayrām.

horns, its hair, and its hoofs, and will make the scales of his (good) actions heavy. Verily its blood reacheth the acceptance of God, before it falleth upon the ground, therefore be joyful in it."* Muhammad has thus become unwillingly a witness to the grand doctrine of the Christian faith that "without shedding of blood there is no remission." The animal sacrificed must be without blemish and of full age, but it may be either a goat, a sheep, a cow or a camel.

According to the Commentator Jellaludīn Syūty, the sacrifice was instituted in commemoration of Abraham's willingness to sacrifice his son *Ismāil*! The following is the account given by Muhammadan writers. "When Ibrahīm (the peace of God be on him) founded Mecca, the Lord desired him to prepare a feast for Him. Upon Ibrahīm's (the friend of God) requesting to know what He would have on the occasion, the Lord replied, 'Offer up thy son Ismaīl.' Agreeably to God's command he took Ismaīl to the *Kaaba* to sacrifice him, and having laid him down, he made several ineffectual strokes on his throat with a knife, on which

* Mishqat-ul-Masabah, Book iv., Chap. 42, Section 2.

Ismaīl observed, 'Your eyes being uncovered, it is through pity and compassion for me you allow the knife to miss: it would be better if you blindfolded yourself with the end of your turban and then sacrificed me.' Abraham acted upon his son's suggestion and having repeated the words '*bismillah allah ho akbar*' (*i.e.*, 'in the name of the great God,') he drew the knife across his son's neck. In the meanwhile, however, Gabriel had substituted a broad-tailed sheep for the youth Ismaīl, and Ibrahīm unfolding his eyes observed, to his surprise, the sheep slain, and his son standing behind him." The account is a ridiculous parody upon the words of the inspired prophet Moses. In the Qurān the name of the son is not given, although commentators state, that the prophet said, that he was a descendant of the son of Abraham who was offered in sacrifice.* The sacrifice, as it is now performed on the 'Id-u-Zoha, is as follows:—The people assemble for prayer at the '*Idgah* as on the '*Id-ul-Fitr*; after prayers the people return to

* The name of the son is not given in the Qurān, but it is in the Hadīs Sahih Bokhāri.

their houses. The head of the family then takes a sheep (or a cow or camel) to the entrance of his house and sacrifices it, by repeating the words, "in the name of the great God," and cutting its throat. The flesh of the animal is then divided, two-thirds being kept by the family, and one-third being given to the poor in the name of God.

XXXII.—MUHARRAM AND ASHURA.

The Muharram (lit., that which is sacred) commences on the first of the month of that name and is continued for ten days. The tenth day being called *Ashura*. They are days of *mātam* or lamentation in commemoration of the martyrdom of Ali and of Hassan and Hosein,* as observed by the Shiahs; but the day *Ashura* (the tenth) is also held sacred by the Sunnis, the observance of the month having been en-

* The Khalifa Ali was assassinated in the mosque of Cufa, A.D. 660. Hassan was poisoned by his wife at the instigation of Yazīd. Hosein was slain with three and thirty strokes of lances and swords, A.D. 680. The story of Hosein is one of the most touching pages of Muslim history.

joined by Muhammad on account of its having been the month of creation.

The ceremonies of the Muharram differ much in different places, but the following are the main features of the festival as observed by the Shiahs. A place is prepared which is called the *Ashūr-khāna* (the ten day house) or *Imām-Bāra* (the Imām place) in the centre of which is dug a pit in which fires are kindled, and at night the people, young and old, fence across the fire with sticks and swords, and whilst dancing round it, call out, "Oh Ali! noble Hassan! noble Hosein! bridegroom! alas friend! stay! stay! &c. The cry being repeated in the most excited manner hundreds of times until the whole assembly has reached the highest pitch of excitement. They then form themselves in circles and beat themselves with chains in the most frantic manner. The women repeat a funeral eulogium, and the Moulvies the *Rowzat-ul-Shahādat* or the Book of Martyrs.

On the seventh day there are representations of the marriage ceremony of Qāsim and of the martyrdom of Hosein, and on the eighth day a lance or spear is carried about the city to

represent Hosein's head which was carried on the point of a javelin by order of Yazīd. In addition to these representations there are the Tazīas, Tābūts, or biers, of the tombs of Hassan and Hosein. A horse-shoe in representation of Hosein's swift horse, and the standards of Hassan, Hosein and Qāsim, and other Muslim celebrities.

The Sunni Muhammadans do not usually take part in these ceremonies, but observe the tenth day, *Ashura*, being the day on which God is said to have created Adam and Eve, heaven, hell, the tablet of decree, the pen, fate, life and death.

Muhammad commanded his followers to observe the *Ashura* by bathing, wearing new clothes, applying *surma** to the eyes, fasting, prayers, making peace with one's enemies, associating with religious persons, relieving orphans, and giving of alms.

The fast of *Ashura* is a *Sunnat fast*, i.e., *not* founded upon an injunction in the Qurān, but upon the example of Muhammad.

* Surma is antimony or galena ground to a fine powder and applied to the eyelids to improve the brightness of the eyes.

XXXIII.—SHAB BARAT.

Shab Barāt, the "night of record," is observed on the fifteenth day of the month, Shabān. It is the "Guy Fawkes Day" of India, being the night for display of fireworks.

On this night, Muhammad said, God registers annually all the actions of mankind which they are to perform during the year, and that all the children of men, who are to be born and to die in the year, are recorded. Muhammad enjoined his followers to keep awake the whole night, to repeat one hundred *rikāt* prayers, and to fast the next day, but there are generally great rejoicings instead of a fast, and large sums of money are spent in fireworks. The Shab Barāt must not be confounded with the *Lylat-ul-Qadr* (night of power) mentioned in the Qurān, which is the twenty-seventh night of the Ramazān. The *Shab Barāt*, however, is frequently called *Shab Qadr*, or the night of power, by the common people.

Shab Barāt and *'Id-u-Zohā* are the only two festivals which have *Arfa* or vigils.

XXXIV.—AKHIRI CHAHAR SHAMBA.

Akhiri Chahār Shamba is the last Wednesday of the month of Safar, and is a feast held in commemoration of Muhammad's having experienced some mitigation of his last illness and having bathed. It was the last time he performed the legal bathing, for he died on the twelfth day of the next month. In some parts of Islamism it is customary, in the early morning of this day, to write seven verses of the Qurān, known as the *Seven Salāms*, and then wash off the ink and drink it as a charm against evil.

The Akhiri Chahār Shamba is not observed by the Wahabis, not being enjoined in the Qurān and Hadis.

XXXV.—BARA WAFAT.

The *Bāra Wafāt* (*i.e.*, *Bāra* twelve and *Wafāt* death) is the twelfth day of the month, Rabbī-ul-Awwal. It is observed in commemoration of Muhammad's death.

On this day *Fatīhas*, (*i.e.*, the first chapter of the Qurān) are said for Muhammad, and

both in private houses and in the mosques the learned recite portions of the traditions and other works in praise of the excellences of Muhammad. These customs are usually observed for the whole twelve days, although the twelfth day is held most sacred.

The Wahabis do not observe the *Bāra Wafāt*, as its observance is not enjoined in the Qurān or Hadis. The only festivals observed by this sect are the *'Id-i-Fitr*, *'Id-i-Zohā*, *Ashura*, and *Shab Barāt.*

XXXVI.—NIKAH OR MARRIAGE.

Nikah is the celebration of the marriage contract as distinguished from the festive rejoicings which usually accompany it. The latter being called *Shādī* in Persian and Urdu, and *'Urs* in Arabic.

Marriage, according to Muhammadan law, is simply a *civil* contract and its validity does not depend upon any religious ceremony.

The legality of marriage depends upon the consent of the parties, which is called *Ijāb* and *Qabūl viz.*, declaration and acceptance; the presence of two male witnesses, or one male

and two females;* and a dower of not less than ten dirhems to be settled upon the woman. The omission of the settlement does not, however, invalidate the contract, for under any circumstances the woman becomes entitled to her dower of ten dirhems or more. Muhammadans are permitted by the Qurān (vide *Surat i`nisa*) to marry four free women and to have as many female slaves as he may possess. Marriages for a limited period were sanctioned by "the Prophet," but this law is said to have been abrogated, although it is allowed by the Shiahs even in the present day. These temporary marriages are called *Muta'h*, and are undoubtedly the greatest blot in Muhammad's moral legislation.

Marriage is enjoined upon every Muslim, and celibacy is frequently condemned by Muhammad. The "clergy" are all married men, and even the *ascetic* orders are, as George Herbert would have said, "rather married than unmarried." It is related in the Hadīs, that Muhammad said that "when the servant of God

* In Muhammadan law woman instead of being man's "better-half" is only equal to half a man!

marries he perfects half his religion." Not long ago we met a Faqīr of the Nukshbandīa order, a man of considerable reputation at the court of Cabul, who said that he wished to lead a celibate life, but that his disciples had insisted upon his "perfecting his religion" by entering upon the married state!

As the religious ceremony does not form part of the legal conditions of marriage, there is no uniformity of ritual observed in its celebration. Some Qāzis merely recite the *Fatiha* (the first chapter of the Qurān) and the *Darūd* or blessing, but the following is the more common order of performing the service. The Qāzī, the bridegroom, and the bride's attorney, with the witnesses having assembled in some convenient place (but not in a mosque), arrangements are made as to the amount of Dower or *Mahr*. The bridegroom then repeats after the Qāzī the following:—

1. The *Istighfār* "I desire forgiveness from God."

2. The four chapters of the Qurān commencing with the word "*Qul.*" These chapters have nothing in them connected with the subject

of marriage, and appear to be selected on account of their brevity.

3. The *Kalima*, or Creed. There is no God but God and Muhammad is the Prophet of God.

4. The *Sift ul Imān.* A profession of belief in God, the angels, the scriptures, the prophets, the resurrection, and in fate or absolute decree of good and evil.

The Qāzī then requests the bride's attorney to take the hand of the bridegroom, and to say, "such an one's daughter by the agency of her attorney and by the testimony of two witnesses, has, in your marriage with her, had such a dower settled upon her, do you consent to it?" To which the bridegroom replies "with my whole heart and soul, to my marriage with this woman as well as to the dower already settled upon her, I consent, I consent, I consent!

After this the Qāzī raises his hands and offers the following prayer:—

"O great God! grant that mutual love may reign between this couple, as it existed between Adam and Eve, Abraham and Sarah, Joseph and Zulekha,* Moses and Zipporah, his High-

* According to Muhammad, Joseph afterwards married Zulekha, the widow of Potiphar.

ness Muhammad and Aaysha, and his Highness Ali Murtuza and Fatimah-uz-Zahra."

The ceremony being over, the bridegroom embraces his friends and receives their congratulations. Niakah is preceded and followed by festive rejoicings which have been variously described by oriental travellers, but they are not parts of either the civil or religious ceremony.

In Islamism the wife is the property of the husband, and consequently she can be disposed of by divorce at a moment's notice.

An absolute divorce, or *Talāq i Mutlaq*, consists of the mere repetition of the words, "Thou art divorced," three times. A woman so divorced cannot be restored to her husband until she has been married to another and again divorced.

A woman divorced can claim her dowry, but the difficulty of restoring the dowry is avoided by compelling the poor woman through harsh treatment, to sue for a divorce herself, as in this case she can claim nothing.

XXXVII.—JANAZA, OR BURIAL.

Janāza is the term used both for the bier and for the Muhammadan funeral service. The

burial service is founded upon the practice of Muhammad, and varies but little in different countries, although the ceremonies connected with the funeral procession are diversified. In Egypt, for instance, the male relations and friends of the deceased precede the corps whilst the female mourners follow behind.

In North India and Central Asia, women do not usually attend funerals, and the friends and relatives of the deceased walk behind the bier. There is a tradition amongst some Muhammadans that no one should precede the corpse, as the angels go before. Funeral processions in Central Asia are usually very simple in their arrangements, and are said to be more in accordance with the practice of the "Prophet" than those of Egypt and Turkey. It is considered a very meritorious act to carry the bier, and four from among the near relations, every now and then relieved by an equal number, carry it on their shoulders. Unlike our Christian custom of walking slowly to the grave, Muhammadans carry their dead quickly to the place of interment, for Muhammad is related to have said that it is good to carry the

dead quickly to the grave to cause the righteous person to arrive soon at happiness, and if he be a bad man it is well to put wickedness away from one's shoulders. Funerals should always be attended on foot, for it is said that Muhammad on one occasion rebuked his people for following a bier on horseback. "Have you no shame?" said he, "since God's angels go on foot and you go upon the backs of quadrupeds?" It is a highly meritorious act to attend a funeral whether it be that of a Muslim, a Jew, or a Christian. There are, however, two traditions given by Bokhārī, which appear to mark a change of feeling on the part of the time-serving prophet of Arabia towards the Jews and Christians. "A bier passed by the Prophet and he stood up: and it was said to his highness, this is the bier of a Jew. "It is the holder of a soul," he replied, "from which we should take warning and fear." This rule is said to have been abrogated, for, "on one occasion the Prophet sitting on the road when a bier passed, and his highness disliked that the bier of a Jew should be higher than his blessed head, and he therefore stood up." Notwithstanding these

contradictory traditions, we believe that in all countries Muhammadans are wont to pay great respect to the funerals of both Jews and Christians. Not long ago, about sixty Muhammadans attended the funeral of an Armenian Christian lady at Peshawur when the funeral service was read by the Native Clergyman. In the procession the Muhammadans took their turn with the Native Christian converts in carrying the bier, and assisting in lowering the coffin into the grave. During the reading of the service, some few seated themselves on the grass, but the majority listened attentively to the funeral office which was impressively read by the Native Pastor, himself a Christian convert from Muhammadanism.

The Muhammadan funeral service is not recited in the graveyard, it being too polluted a place for so sacred an office, but either in a mosque or in some open space near the dwelling of the deceased person or the graveyard. The owner of the corpse, *i.e.*, the nearest relative, is the proper person to recite the service, but it is usually said by the family Imām or the village Qāzi.

The following is the order of the service:—

Some one present calls out,

"Here begin the prayers for the dead."

Then those present arrange themselves in three, five, or seven rows opposite the corpse, with their faces Qibla-wards (i.e., towards Mecca). The Imām stands in front of the ranks opposite the head of the corpse if it be that of a male, or the waist, if it be that of a female.

The whole company having taken up the *Qīām* or standing position, the Imām recites the Niyat.

"I purpose to perform prayers to God, for this dead person, consisting of four *Takbīrs.*

Then placing his hands to the lobes of his ears, he says the first *Takbīr.*

"God is great!"

Then folding his hands, the right hand placed upon the left, below the navel, he recites the *Subhān;*

"Holiness to Thee, O God"
"And to Thee be Praise"
"Great is Thy Name"
"Great is Thy Greatness"
"Great is Thy Praise"
"There is no God but Thee."

Then follows the second *Takbīr:*

"God is great!"

Then the *Darūd:*

"O God, have mercy on Muhammad and upon his descendants, as Thou didst bestow mercy, and peace, and blessing, and compassion and great kindness upon Abraham and upon his descendants."

"Thou art praised and Thou art great!"

"O God, bless Muhammad and his descendants as Thou didst bless and didst have compassion and great kindness upon Abraham and upon his descendants."

Then follows the third *Takbīr:*

"God is great!"

After which the following prayer *(Dua')* is recited:

"O God, forgive our living and our dead, and those of us who are present, and those who are absent, and our children, and our full grown persons, our men and our women. O God, those whom Thou dost keep alive amongst us, keep alive in Islām, and those whom thou causest to die, let them die in the Faith."

Then follows the fourth *Takbīr:*

"God is great!"

Turning the head round to the right, he says:

"Peace and mercy be to Thee"

Turning the head round to the left, he says:

"Peace and mercy be to Thee"

The *Takbīrs* and the *Salāms* are repeated aloud by the people, but the *Subhān*, the *Darud* and the *Dua'* are recited by the Imām alone.

The people then seat themselves on the ground and raise their hands in silent prayer in behalf of the deceased's soul, and afterwards addressing the relatives they say "It is the decree of God." To which the chief mourner replies "I am pleased with the will of God." He then gives permission to the people to retire, by saying, "There is permission to depart."

Those who wish to return to their houses do so at this time, and the rest proceed to the grave. The corpse is then placed on its back in the grave, with the head to the north and

feet to the south, the face being turned towards Mecca. The persons who place the corpse in the grave repeat the following sentence: "We commit thee to earth in the name of God and in the religion of the Prophet."

The bands of the shroud having been loosed, the recess, which is called the *lāhadd*, is closed in with unburnt bricks and the grave filled in with earth. In some countries it is usual to recite the *Surat i Twā Hāh* as the clods of earth are thrown into the grave, but this practice is objected to by the Wahābis and by many learned divines. This chapter is as follows:—

"From it (the earth) have We (God) created you, and unto it will We return you, and out of it will We bring you forth the second time."

After the burial, the people offer a *fātihah* (*i.e.*, the first chapter of the *Qurān*) in the name of the deceased, and again when they have proceeded about forty paces from the grave they offer another *fātihah*, for at this juncture, it is said, the two angels Munkir and Nakīr examine the deceased as to his faith. After this food is distributed to beggars and

religious mendicants as a propitiatory offering to God, in the name of the deceased person.

If the grave be for the body of a woman, it should be to the height of a man's chest, if for a man, to the height of the waist. At the bottom of the grave the recess is made on the side to receive the corpse, which is called the *lāhadd.* The dead are seldom interred in coffins, although they are not prohibited.

To build tombs with stones or burnt bricks, or to write a verse of the Qurān upon them is forbidden in the Hadīs, but large stone and brick tombs are common to all Muhammadan countries, and very frequently they bear inscriptions.

On the third day after the burial of the dead, it is usual for the relatives to visit the grave, and to recite selections from the Qurān. Those who can afford to pay Moulvies, employ these learned men to recite the whole of the Qurān at the graves of their deceased relatives; and, as we have already remarked, in a former article, the Qurān is divided into sections to admit of its being recited by the several Moulvies at once. During the days of mourning the

relatives abstain from wearing any article of dress of a bright colour and their soiled garments remain unchanged.

XXXVIII.—THE KHUTBAH.

The *Khutbah* is the oration or sermon delivered in the mosque every Friday and on the two chief festivals,* after the meridian prayer. After the usual ablutions the four *Sunnat* prayers are recited. The K*h*atīb or preacher then seats himself on the *Mimbar* (pulpit) whilst the Muezzan proclaims the Azān, after which he stands up on the second step† and delivers the sermon, which must be in the Arabic language, and include prayers for "Muhammad, the companions, and the King," There are several books of *Khutbahs* published

* The 'Id-i-Fitr and the 'Id-i-Zoha.

† The Mimbar is the pulpit of a mosque. It consists of three steps and is sometimes a moveable wooden structure, and sometimes a fixture of brick or stone built against the wall. Muhammad in addressing the congregation stood on the uppermost step. Abu Bakr on the second, and Omar on the third or the lowest; Othman being the most modest of the Khalifs would have gladly descended lower if he could have done so, but this being impossible, he fixed upon the second step, from which it is still the custom to preach.

for the use of preachers. The most celebrated of these preachers' manuals is the Mujmua K*h*itāb, printed by Abdur Rahman of Cawnpore. The sermons are arranged for every Friday in the year, and are the compositions of various Muslim divines. It is remarkable that short sermons are meritorious, for it is related that the "Prophet" remarked that "the length of a man's prayers and the shortness of his sermon are the signs of his sense and understanding; therefore make your prayers long and your K*h*utbah short."

The following is a translation of the third K*h*utbah in the book of sermons already mentioned; it is a fair specimen of an average K*h*utbah both as to its length and matter:—

"In the name of God, the compassionate, the merciful."

"Praised be God. Praised be that God who hath shown us the way in this religion. If He had not guided us into the path we should not have found it."

"I bear witness that there is no Deity but God. He is one. He has no associate. I bear witness that Muhammad is of a truth His

servant and His Apostle. May God have mercy upon him, and upon his descendants, and upon his companions, and give them peace."

"Fear God, O ye people, and fear that day, the day of judgment, when a father will not be able to answer for his son, nor the son for the father. Of a truth God's promises are true. Let not this present life make you proud. Let not the deceiver (Satan) lead you astray."

"O ye people who have believed, turn ye to God, as Nasuā* did turn to God. Verily God doth forgive all sin, verily He is the merciful, the forgiver of sins. Verily He is the most munificent, and bountiful, the King, the Holy One, the Clement, the Most Merciful."

The preacher then descends from the pulpit and sitting on the floor of the mosque offers up a silent prayer. He then, again, ascends the *Mimbar* as before and proceeds thus:—

"In the name of God, the compassionate, the merciful."

* *Nasuā.* Is a name which occurs in the sixth verse of the Surat-i-Tahrīmah (cixc) in the Qurān; it is translated "true repentance," by Sale and Rodwell, but it is supposed to be a person's name by several commentators.

"Praised be God. We praise Him. We seek help from Him. We ask forgiveness of sins. We trust in Him. We seek refuge in Him from evil desires and from former sinful actions. He who has God for his guide is never lost, and whomsoever He leadeth aside, none can guide into the right path."

"We bear witness that there is no Deity but God. He is one. He hath no partner."

"Verily we bear witness that Muhammad is the servant and apostle of God, and may God have mercy upon him, who is more exalted than any being. May God have mercy upon his descendants, and upon his companions! May God give them peace! Especially upon Amīr-ul-Mominīn Abu Bakar Sadīq (may God be pleased with him). And upon him who was the most temperate of the "friends" Amīr-ul-Mominīn Omar Ibn Khattāb (may God be pleased with him). And upon him whose modesty and faith were perfect, Amīr-ul-Mominīn Othmān (may God be pleased with him). And upon the Lion of the powerful God, Amīr-ul-Mominīn Ali ibn Abu-Tālib (may God be pleased with him).

And upon the two Imāms the holy ones, the two martyrs, Amīr-ul-Mominīn Abu Muhammad Hassan and Abu A'bdullah Hosein (may God be pleased with both of them). And upon the mother of these two persons, the chief of women, Fatimah-tu-Zārah (may God be pleased with her). And upon his (Muhammad's) two uncles, Hamza and Abbās (may God be pleased with them). And upon the rest of the "companions," and upon the "followers" (may God be pleased with all of them). Of Thy mercy, O most merciful of all merciful ones, O God, forgive all Mussalmān men and Mussalmān women, all male believers and all female believers. Of a truth thou art He who wilt receive our prayers."

"O God help those who help the religion of Muhammad. May we also exert ourselves to help those who help Islām. Make those weak, who weaken the religion of Muhammad."

"O God bless the king of the age, and make him kind and favorable to the people."

"O servants of God, may God have mercy upon you. Verily, God enjoineth justice and the doing of good and gifts to kindred; and He

forbiddeth wickedness, and wrong, and oppression. He warneth you that haply ye may be mindful." *

"O ye people, remember the great and exalted God. He will also remember you. He will answer your prayers. The remembrance of God is great, and good, and honourable, and noble, and meritorious, and worthy, and sublime."

The preacher then descends, and taking up his position as Imām, facing the *Mihrāb*, † conducts two *rikat* prayers. The K*h*atīb, however, does not always officiate as Imām.

In the above K*h*utbah we have inserted the petition usually offered up in behalf of "the king" in India, although it does not occur in the collection of sermons from which we have translated. Until the Mutiny of 1857, we believe that in the majority of mosques in North India it was recited in the name of the King of Delhi, and even now we are informed that some bigoted Imāms say it in the name of

* The 92 verse of Surat-i-Nahe (cxvi) of the Qurān.

† The Mihrāb is the centre of the wall of a mosque, facing Mecca, to which the Imām (priest) prays. It usually consists of a circular niche in the wall.

Abdul Azīz Sultan of Turkey. The recital of the K*h*utbah serves to remind every Muhammadan priest, at least once a week, that he is in the land of warfare (Dār-ul-Harb), and the fact that Muhammadans under Christian rule are in an anomalous position, is a source of trouble to many a conscientious Muslim. A few years ago, a celebrated Muhammadan divine sent for a native Christian officer, as he wished to obtain his aid in an important matter. The nature of the good man's difficulty was as follows:—The Friday prayer or K*h*utbah must, according to Muhammadan law, be said in the name and by the *permission* of the ruler of the land. He had been saying the Friday prayer without permission of the ruler, and he feared that these prayers had consequently not been accepted by the Almighty. He therefore asked the Christian officer to obtain the necessary permission from the magistrate of the district. The Christian was also a man versed in Muslim law, and he quoted authorities to prove that the permission of an "infidel" ruler was not what Islamism enjoined.

In Turkey and Egypt and in other countries under Muslim rule, it is the custom for the K*h*atīb to deliver the K*h*utbah whilst he holds a wooden sword reversed.

The prayer for the reigning monarch if he be a Muslim would be offered up in the following manner:—

"O God aid Islām, and strengthen its pillars, and make infidelity to tremble, and destroy its might, by the preservation of Thy servant, and the son of Thy servant, the submissive to the might of Thy Majesty and Glory, whom God hath aided, our master Ameer Sher Ali Khan, son of Ameer Dost Muhammad Khan, may God assist him and prolong his reign. O God assist him and assist his armies. O Thou God of the religion and Lord of the world, assist the armies of Muslims; frustrate the armies of infidels and polytheists, thine enemies, the enemies of the religion."

XXXIX.—FAQIRS OR DARWESHES.

The Arabic word *Faqīr* signifies poor, but it is used in the sense of being in need of mercy

and poor in the sight of God, rather than in need of worldly assistance. Darwesh is derived from the Persian *dar* a door. Those who beg from door to door. The terms are generally used for those who lead a religious life. Religious Faqīrs are divided into two great classes, the *ba Shara'* (with the law), or those who govern their conduct according to the principles of Islām; and the *be Shara'* (without the law), or those who do not rule their lives according to the principles of any religious creed, although they call themselves Musulmāns. The former are called *Sālik*, or travellers on the pathway (*tarīqat*) to heaven; and the latter are either *Azād* (free) or *Majzūb* (abstracted). The *Sālik* embrace the various religious orders who perform the Zikrs described in our next note. The *Majzūb* are totally absorbed in religious reverie. The *Azād* shave their beards, whiskers, moustachios, eyebrows and eyelashes, and lead lives of celibacy.

The *Azād* and *Majzūb* Faqīrs can scarcely be said to be Muhammadans, so that a description of their various sects do not fall within the limits of these notes. The Sālik Faqīrs are also

divided into very numerous orders, but their chief difference consists in their *Silsilah*, or chain of succession, from their great teachers Ali-ul-Murtuza or the Kaliph Ali, and Abu Bakar Sadīq, who are said to have been the founders of the religious order of Faqīrs. European writers have distinguished the various orders by their dress and their religious performances, but we have not been able to find that these are the distinguishing features of difference amongst them.

The following are the chief orders which are met with in North India.

1. The Naqshbandīa are followers of Khwājah Pir Muhammad Naqshband, and are a very numerous sect; they usually perform the *Zikr-i-Khafa*, or the silent religious devotion described in the next chapter.

2. The Qādirīa sprung from the celebrated Syud Abdul Qādir, surnamed Pīr Dustagīr, whose shrine is at Bagdad. They practise both the *Zikr-i-Jili* and the *Zikr-i-Khafi*. Most of the Sunni Moulvies on the north-west frontier of India are members of this order. In Egypt it is most popular amongst fishermen.

3. The Chistia are followers of Banda Nawāz, surnamed the *Gaysu darāz*, or the long-ringletted. His shrine is at Calburgah.

The Shiahs generally become Faqīrs of this order. They are partial to vocal music, for the founder of the order remarked, that singing was the food and support of the soul. They perform the *Zikr-i-Jili.*

4. The Jalālīa were founded by Syud Jalāl-udīn of Bokhāra. They are met with in Central Asia. Religious mendicants are often of this order.

5. The Sarwardīa are a popular order in Afghanistan and comprise a number of learned men. They are the followers of Hasan Bisrī of Basra near Bagdad.

These are the most noted orders of *ba Shara'* Faqīrs. The *be Shara'* Faqīr sare very numerous. The most popular order is that of the *Mudarīa* founded by Zinda Shah Murdār of Syria, whose shrine is at Mukanpur in Oude. From these have sprung the *Mallang* Faqīrs who crowd the bazaars of India. They wear their hair matted and tied in a knot. The Rafīa order is also a numerous one in some

parts of India. They practise the most severe discipline and mortify themselves by beating their bodies.

D'Ohsson enumerates thirty-two of the principal religious orders, giving the name of the founder, and the place of his shrine.

	THE TITLE OF THE ORDER.	NAME OF THE FOUNDER.	PLACE OF HIS SHRINE.	DATE A.H.
1	Ulwānī	Shekh Ulwān	Jeddah	149
2	Edhemi	Ibrahīm ibn Edhem	Damascus	161
3	Bestāmi	Bayazīd Bestāmi	Jebel Bestāni	261
4	Sacati	Sirri Sicati	Bagdad	295
5	Kadiri	Abdul Kādir Jilānī	Bagdad	561
6	Rufali	Synd Ahmad Rufali	Bagdad	576
7	Suhherwerdi	Shihhab u dīn	Bagdad	602
8	Kubrevī	Najm u dīn	Khwaresm	617
9	Shazili	Abul Hassan	Mecca	656
10	Maulevī	Jalal u dīn Mulāna	Conyah	672
11	Bedevī	Abul fitan Ahmad	Egypt	675
12	Nakhsbandī	Pīr M. Nakhshband	Persia	719
13	Sādi	Sād u dīn	Damascus	736
14	Bekhtāshī	Hāji Bekhtash	Kīr Sher	736
15	Khilvatī	Omar Khilvatī	Caisariyeh	800

	THE TITLE OF THE ORDER.	NAME OF THE FOUNDER.	PLACE OF HIS SHRINE.	DATE A.H.
16	Zeini	Zein u dīn Khafī	Cufa	838
17	Bahai	Abdul Ghani Pīr Bahai	Adrianople	870
18	Beirāmi	Hāji Beirām	Angora	876
19	Ashrefo	Ashraf Rūmī	Chīn Iznic	899
20	Bakrī	Abu Bakr Wafai	Aleppo	902
21	Sunbuli	Sun bul Yusuf Bolevi	Constantinople	936
22	Ghulshanī	Ibrahīm Ghulshanī	Cairo	940
23	Yīgit Bāshī	Shams u dīn	Magnesia	951
24	Umm Sunānī	Shekh Umn Sunān	Constantinople	959
25	Jelvetī	Pīr Uftadeh	Bursah	988
26	Oshākī	Hasan u dīn	Constantinople	1001
27	Shamsī	Shamsu dīn Sīrvāsī	Medina	1010
28	Sinan Ummī	'Alim Sinan Ummī	Elmahlī	1079
29	Niyāzi	Muhammad Niyāznisri	Lemnos	1100
30	Musādī	Murād Shāmī	Constantinople	1132
31	Nurudīnī	Nur u dīn	Constantinople	1146
32	Jemālī	Jemāl u dīn	Constantinople	1164

We insert the above list on the authority of M. D'Ohsson, but we have not had an opportunity of testing the correctness of its information.

The order of Maulevīs is the most popular religious order in Constantinople. They are called by Europeans the dancing, or whirling darveshes, and their religious performances constitute one of the public rights in Constantinople. They have service at their *Takiya* or convent, every Wednesday, and at Kasim Pashah every Sunday, at two o'clock. There are about twenty performers, with high round felt caps and brown mantles. At a given signal they all fall flat on their faces, and rise and walk slowly round and round with their arms folded, bowing and turning slowly several times. They then cast off their mantles and appear in long bell-shaped petticoats and jackets, and then begin to spin, revolving, dancing, and turning with extraordinary velocity.

The founder of this religious order was a native of Balkh, in central Asia. It is said the spiritual powers of this extraordinary man were

10

developed at the early age of six years; for once on a Friday Jilal u dīn was at Balkh on the roof of a house with some children of his own age, when one of the boys asked him if it were possible for him to jump from one house to the other. He replied, "If you have faith, jump up towards heaven." He then sprang upwards, and was immediately lost to sight. The youths all cried out as he disappeared, but he soon returned from the celestial regions, greatly altered in complexion and changed in figure, for he had obtained a sight of the abodes of bliss!!

It is impossible to become acquainted with all the rules and ceremonies of the numerous orders of Faqīrs, for, like those of the free-masons, they may not be divulged to the un-initiated.

The following is said to be the usual method of admitting a Muhammadan to the order of a *ba Shara'* Faqīr. Having first performed the legal ablutions, the Murīd (disciple) seats himself before the Murshid (spiritual guide). The Murshid then takes the Murīd's right hand, and requires of him a confession of sin accord-

ing to the following form: "I ask forgiveness of the great God than Whom there is no other Deity, the Eternal, the Everlasting, the Living One: I turn to Him for repentance, and beg His grace and forgiveness." This, or a similar form of repentance, is repeated several times. The Murīd then repeats after the Murshid:— "I beg for the favour of God and of the Prophet, and I take for my guide to God (here naming the Murshid) not to change or to separate. God is our witness. By the great God. There is no Deity but God. Amīn." The Murshid and the Murīd then recite the first chapter of the Qurān, and the Murīd concludes the ceremony by kissing the Murshid's hand.

After the initiatory rite, the Murid undergoes a series of instructions, including the *Zikrs*, which he is required to repeat daily. The Murīd frequently visits his Murshid, and sometimes the Murshids proceed on a circuit of visitation to their disciples. The place where these "holy men" sit down to instruct the people is ever afterwards held sacred, a small flag is hoisted on a tree, and it is fenced in. Such places are called "*Takiya*," and are pro-

tected and kept free from pollution by some Faqīr engaged for the purpose.

Those faqīrs who attain to a high degree of sanctity are called *Walīs*, the highest rank of which is that of a *Ghaus*. Of such is the Akhund of Swāt on the north-west frontier of India. This celebrated religious leader at the age of eighteen became a member of the Qādarīa order of Faqīrs, and shortly after his incorporation, he settled down on a small island in the river Indus near Attock, where he lived the life of a recluse for twelve years. During this time it is said, his only diet was the wild-grass seed and buffalo's milk. He soon acquired a reputation for sanctity, and has gradually become the great religious leader of Central Asia. He now resides at the village of Seydu in Swāt, where he entertains as many as a thousand visitors daily; men from all parts of the Muslim world, who come to hear his wisdom and receive the benefit of his prayers. The Akhund has always been a great opponent of Wahābi doctrines; and although he is not well-read in Muslim divinity, his *fatwahs* on religious ceremonies and secular observances are received

and obeyed by all the Sunni Muhammadans of the north-west frontier of British India.*

XL.—ZIKR.

Zikr is the religious ceremony, or act of devotion, which is practised by the various religious orders of Faqīrs or Darweshes. Almost every religious Muhammadan is a member of some order of Faqīrs and consequently the performance of *Zikr* is very common in all Muhammadan countries; but it does not appear that any one method of performing the religious service of *Zikr*, is peculiar to any particular order.

Zikrs are of two kinds. *Zikr-i-Jili*, that which is recited aloud; and *Zikr-i-Khafī*, that which is performed either with a low voice or mentally.

The Nukhsbandia order of Fakīrs usually perform the latter, whilst the Chistia and

* An account of the Muhammadan Darveshes has been written by Mr. J. P. Brown, Secretary of the United States Legation at Constantinople, and is published by Trubner & Co., London.

Qādaria orders celebrate the former. There are various ways of going through the exercise, but the main features of each are similar in character. The following is a *Zikr-i-Jili* as given in the book Qaul-ul-Jamīl, by Moulvie Shah Wali Ullah of Delhi:—

1.—The worshipper sits in the usual sitting posture and shouts the word Al-lah (God) drawing his voice from his left side and then from his throat.

2.—Sitting as at prayers he repeats the word Al-lah still louder than before first from his right knee, and then from his left side.

3.—Folding his legs under him he repeats the word Al-lah first from his right knee and then from his left side, still louder!

4.—Still remaining in the same position, he shouts the word Al-lah, first from the left knee then from the right knee, then from the left side, and lastly in front, still louder!

5.—Sitting as at prayer with his face towards Mecca he closes his eyes, says "*La*"—drawing the sound as from his navel up to his left shoulder. Then he says *i-lā-ha*, drawing out the sound as from his brain, and lastly

"*il-lal-la-hu*" repeated from his left side with great energy.

Each of these stages is called a *Zarb*. They are of course recited many hundreds of times over, and the changes we have described account for the variations of sound and motion of the body described by eastern travellers who have witnessed the performance of a *Zikr*.

The following is a *Zikr-i-Khafi* or that which is performed in either a low voice or mentally.

1.—Closing his eyes and lips he says "with the tongue of the heart."

" Al-la-ho sam-i-un," " God the hearer."

" Al-la-ho-baswīr-un," " God the seer."

" Al-la-ho-'alimun," " God the knower."

The first being drawn as it were from the navel to the breast. The second from the breast to the brain. The third from the brain up to the heavens; and then again repeated stage by stage backwards and forwards.

2.—He says in a low voice "Allah" from the right knee and then from the left side.

3.—With each exhalation of his breath he says "la-il-la-ha" and with each inhalation, "il-lal-la-ho."

This third *Zarb* is a most exhausting act of devotion, performed as it is hundreds or even thousands of times, and is therefore considered the most meritorious.*

Another act of devotion which usually accompanies the *Zikr* is that of *Murāqaba* or Meditation.

The worshipper first performs *Zikr* of the following:—

"Allaho hāzarī,"	"God the present one."
"Allaho nāzarī,"	"God the seer."
"Allaho shāhidī,"	"God who witnesses."
"Allaho maī,"	"God who is the with us."

Having recited this *Zikr*, either aloud or mentally, the worshipper proceeds to meditate upon some verse or verses of the Qurān. Those recommended for the Qadīrīa Faqīrs by Moulvie Shah-wali-ullah are the following, which we give as indicating the line of thought which is con-

* It is related that Moulvie Habīb Ullah, now living in the village of Gabāsanri, in the Gadūn country, on the Peshawur frontier, has become such an adept in the performance of this *zarb* that he recites the first part of the zikr *la-il-la-ha* with the exhalation of his breath after the mid-day prayer, and the second part, *il-lal-la-ho* with the inhalation of his breath before the next time of prayer, thus sustaining his breath for the period of about three hours!

sidered most devotional and spiritual by Muslim Divines:—

1.—Chapter 57, v. 3. (Surat-i-Hadīd).
"He (God) is first; He is last; the manifest and the hidden, and who knoweth all things."

2.—Chapter 15, v. 4. (Surat-i-Hadīd).
"He (God) is with you wheresoever ye be."

3.—Chapter 50, v. 16. (Surat-i-Qāf).
"We (God) are closer to him (man) than his neck vein."

4.—Chapter 2, v. 109. (Sūrat-i-Baqr).
"Whichever way ye turn there is the face of God."

5.—Chapter 4, v. 125. (Surat-i-Nisa).
"God encompasseth all things."

6.—Chapter 55, v. 7. (Surat-i-Rahmān).
"All on earth shall pass away, but the face of thy God shall abide resplendent with majesty and glory."

Some *Murshids* (teachers) tell their *Murids* (disciples) that the heart has two doors, that which is fleshly, and that which is spiritual, and that the *Zikr-i-Jili* has been established for

the opening of the former, and *Zikr-i-Khafi* for the latter, in order that they may both be enlightened.

There certainly must be something invigorating in the exercise of a *Zikr-i-Jili* to a religious devotee, who seldom stirs out of his mosque, and we have often been told by Moulvies, that they find the performance of a *Zikr* keeps evil thoughts from the mind; but as some of the most devoted *Zākirs* (i.e., those who perform the *Zikr*) are amongst the most immoral men, the religious exercise does not appear to have any lasting effect on the moral character.

As a curious instance of the superstitious character of this devotional exercise, the Chistia order believe that if a man sits cross-legged and seizes the vein called *Kaimās*, which is under the leg, with his toes, that it will give peace to his heart, when accompanied by a *Zikr* of the "*nafi isbāt*," which is a term used for the first part of the Kalima, which forms the usual *Zikr*, namely:

"La-il-la-ha-il-la-ho," "There is no Deity but God."

The most common form of *Zikr* is a recital

of the ninety-nine names of God, for Muhammad promised those of his followers who recited them a sure entrance to paradise.*

To facilitate this repetition, the *Zākir* uses a *Tasbih* or Rosary of ninety-nine beads. The Wahābis, however, do not use this invention, but count on their fingers. The introduction of the Rosary amongst Roman Catholics is generally ascribed to Dominic, the founder of the Black Friars (A.D. 1221), but Dean Hook says it was in use in the year 1100 ; it is therefore not improbable that the Crusaders borrowed it from their Muslim opponents, and it is thought that the Muhammadans received it from the Buddhists.

There are several lists of the supposed ninety-nine names† of God, but the following is given by Muslim and Bokhari in their collections of traditions:—

1.	Rahmān - -	The Compassionate.
2.	Rahīm - -	The Merciful.
3.	Mālik - -	The King.

* *Vide* Mishqat, Book cxi.

† Surat al Arāf (vii.) 179. "Most excellent titles hath God by these, call ye upon him."

4.	Quddus - -	The Holy One.
5.	Salām - -	The Peace.
6.	Momin - -	The Faithful.
7.	Mohymin - -	The Protector.
8.	'Azīz - - -	The Incomparable.
9.	Jabbār - -	The Benefactor.
10.	Mutakabbir -	The Mighty Doer.
11	K*h*āliq - -	The Creator.
12.	Bārī - - -	The Maker.
13.	Musawwir - -	The Former.
14.	G*h*afār - -	The Pardoner.
15.	Qahār - -	The Powerful.
16.	Wahāb - -	The Giver.
17.	Razāq - -	The Bestower of Daily Bread.
18.	Fatah - - -	The Opener.
19.	'Alīm - - -	The Omniscient.
20.	Qābiz (or Qābid)	The Restrainer.
21.	Bāsit - - -	The Expander.
22.	Khāfiz (or Khafid)	The Depresser.
23.	Rāfi' - - -	The Exalter.
24.	Mu'iz - -	The Strengthener.
25.	Muzil - - -	The Sowerer.
26.	Samia' - -	The Hearer.
27.	Basīr - -	The Seer.

28.	Hakam - -	The Judge.
29.	'Adal - -	The Just.
30.	Latīf - - -	The Benignant.
31.	Khabīr - -	The Knower.
32.	Halīm - - -	The Clement.
33.	'Azīm - -	The Great.
34.	Ghafūr - -	The Great Pardoner.
35.	Shakūr - -	The Rewarder.
36.	'Alī - - -	The Most High.
37.	Kabīr - -	The Great Lord.
38.	Hāfiz - - -	The Guardian.
39.	Muqīt - - -	The Giver of Strength
40.	Hasīb - -	The Reckoner.
41.	Jalīl - - -	The Glorious.
42.	Karīm - -	The Munificent.
43.	Raqīb - - -	The Watcher.
44.	Mujīb - - -	The Approver of Supplications.
45.	Wāsia' - -	The Expander.
46.	Hakīm . -	The Physician.
47.	Wadūd - -	The All-Loving.
48.	Majīd - -	The Glorious.
49.	Bāis (or Baith) -	The Awakener.
50.	Shahīd - -	The Witness.
51.	Haqq - -	The True.

52. Wakīl	- -	The Provider.
53. Qawī	- - -	The Powerful.
54. Matīn	- - -	The Firm.
55. Wali	- - -	The Friend.
56. Hamīd	- -	The One to be Praised.
57. Mohswī	- -	The Counter.
58. Mubdī	- -	The Cause.
59. Mu'īd	- -	The Restorer.
60. Mohyī	- -	The Life-giver.
61. Mohmīt	- -	The Death-giver.
62. Hai	- - -	The Living.
63. Qyūm	- -	The Self-subsisting.
64. Wājid	- -	The Finder.
65. Majīd	- -	The Grand.
66. Wāhid	- -	The Unique.
67. Samad	- -	The Eternal.
68. Qādir	- -	The Powerful.
69. Muqtadir	- -	The Prevailing.
70. Muqaddim	-	The Bringer before.
71. Muwak*h*k*h*ir	-	The Bringer after.
72. Awwal	- -	The First.
73. Ak*h*ir	- - -	The Last.
74. Zahir	- - -	The Evident.
75. Bātin	- - -	The Hidden.

76.	Wāli - - -	The Governor.
77.	Muta'āil - -	The Sublime.
78.	Bar - - -	The Doer of Good.
79.	Tawwāb - -	The Propitious.
80.	Muntaqim - -	The Avenger.
81.	Afū - - -	The Eraser.
82.	Rāuf - - -	The Benefiter.
83.	Mālik-ul-Mulk -	The King of Kingdoms.
84.	Zuljalāl-wal-Ikrām	The Lord of Glory and Honour.
85.	Muksit - -	The Equitable.
86.	Jāmi' - -	The Assembler.
87.	G*h*anī - -	The Rich.
88.	Moghanī - -	The Enricher.
89.	Mo'twī - -	The Giver.
90.	Māni- - -	The Withholder.
91.	Zārr (or Dārr) -	The Afflicter.
92.	Nāfi' - - -	The Benefactor.
93.	Nur - - -	The Light.
94.	Hādī - - -	The Guide.
95.	Badia' - -	The Incomparable.
96.	Bāgi - -	The Eternal.
97.	Wāris (or Wārith)	The Inheritor.
98.	Rashīd - -	The Director.
99.	Sabūr - - -	The Patient.

The list either begins or closes with the peculiar designation of God, *Allah*, making the complete number of one hundred names for the Deity.

The following names occur in other works which we have consulted, and are sometimes used in place of some of those in the list already given. *Azalī*, the Eternal; *Abadī*, the Everlasting; *Moula*, the Lord; *Ahad*, the only One; *Munem*, the Giver of Blessing; *Sādiq*, the Righteous One; *Sattār*, the Concealer of Sins; *Rabb*, the Sustainer.

In addition to these words the prefix and inflexion are used thus Ar-Rahīmo! Al-Māliko! As-Samio! &c. Many of the titles will appear to the English reader to be synonymous, but Muslim theologians discover in them shades of difference. It will be observed that the titles are not arranged in philosophical order.

In addition to the forms of *Zikr* already mentioned there are four others which are even of more common use and are known as *Tasbīh*, *Tahmīd*, *Tahlīl* and *Takbīr*. They are used as exclamations of joy and surprise, as well as for the devotional exercise of *Zikr*.

Tasbīh is the expression—Subhān-Allah! Holiness be to God!

Tahmīd. Allamdo-Lilla! Thanks to be God.

Tahlīl. La-ilaha-il-lal-la-ho! There is no Deity but God!

Takbīr. Allaho-Akbar! God is Great!

Muhammad said "Repeat the Tasbīh a hundred times, and a thousand virtues shall be recorded by God for you, ten virtuous deeds for each repetition.

When the *Tasbīh* and *Tahmīd* are recited together it is said thus, Subhān-Allah wa Bihamdihi, *i.e.*, Holiness be to God with His praise. It is related in the Hadis that Muhammad said whoever recites this sentence a hundred times morning and evening will have all his venial sins forgiven.

In forming our estimation of Muhammad and Muhammadanism we must take into consideration the important place the devotional exercise of *Zikr* occupies in the system, not forgetting that it has had the authoritative sanction of the would-be Prophet.

XLI.—SUFIISM.

The term Sufī is said by some writers to be derived from the Arabic *Sūf* "wool," in allusion to the woollen dress worn by the religious Faqīrs, it is, however, far more probable that the term is derived from the Greek σοφος *pure*, for whilst the woollen dress is not a distinguishing feature of the sect, the search after metaphysical purity, is the one great aim of every Sufī.

Sufīism appears to be, but the Muslim adaptation of the doctrines of the philosophers of the *vedanta* school, which we also find in the writings of the old academies of Greece, and which Sir W. Jones thinks Plato learned from the sages of the East.*

It would far exceed the limits of these notes, if we were to attempt a detailed account of Sufī doctrines, but as the services of *Zikr* and *Murāqaba* are used by the Sufī devotees, some account of the sect is necessary.

In Sufīism the disciple (*murīd*) is invited to proceed on the journey (*tarīqat*) under the guid-

* Asiatic Researches, vol. iii,, p. 165.

ance of a spiritual leader (*murshid*) who must be considered superior to any human being. The great business of the traveller (*sālīk*) is to exert himself, and strive to attain to the Divine Light, and to go on to the knowledge of God. God, according to Sufī belief, is diffused throughout all things and the soul of man is part of God, and not from Him. The soul of man is an exile from its Creator, and human existence is its period of banishment. The object of Sufīism is to lead the soul onward, stage by stage, until it reaches the goal—"perfect knowledge."

The natural state of every Muslim is *Nasūt** in which state the disciple must observe the precepts of the law or *Shariat*, but as this is the lowest form of spiritual existence, the performance of the *journey* is enjoined upon every searcher after Truth.

The following are the stages (*manzal*) which the Sufī has to perform.† Having become a searcher after God *(a Tālib)* he enters the first stage of *'Abūdīyat* or service. When the

* From *Nas*, mankind.
† Oriental Mysticism, by E. H. Palmer, p. 64.

Divine attraction has developed his inclination into the love of God, he is said to have reached the second stage of *'Ishaq*, or Love. This Divine Love expelling all worldly desires from his heart, he arrives at the third stage of *Zudh* or Seclusion. Occupying himself henceforward with contemplation and the investigations of the metaphysical theories concerning the nature, attributes, and works of God which are the characteristics of the Sufī system, he reaches the fourth stage of *Ma'rifat* or Knowledge. This assiduous contemplation of metaphysical theories soon produces a state of mental excitement, which is considered a sure prognostication of direct illumination from God. This fifth stage is called *Wajd* or Ecstasy. During the next stage he is supposed to receive a revelation of the true nature of the Godhead and to have reached the sixth stage of *Haqīqat* or the Truth. The next stage is that of *Wasl* or union with God, which is the highest stage to which he can go whilst in the body, but when death overtakes him, it is looked upon as a total re-absorption into the deity, forming the con-

summation of his journey and the eighth and last stage of *Faná* or Extinction. That stage in which the traveller is said to have attained to the Love of God, is the point from which the Suffistic poets love to discuss the doctrines of their sect. The Sālik or traveller is the Lover (*Ashaq*), and God is the Beloved One (*Máshúk*). This Divine love is the theme of most of the Persian and Pushto poems, which abound in Suffistic expressions which are difficult of interpretation to an ordinary English reader. For instance, *Sharāb*, Wine, expresses the domination of Divine love in the heart. *Gísn*, a Ringlet, the details of the mysteries of Divinity. *Mai Khána*, a tavern, a stage of the journey. Mirth, Wantonness, and Inebriation, signify religious enthusiasm and abstraction from worldly things.

The eight stages which we have given are those usually taught by Sufī teachers in their published works, but in North India we have frequently met with persons of this sect, who have learnt only the four following stages.

The first, *Násut* or humanity, for which there is the *Shariat* or law. The second

Malaqút or the nature of angels, for which there is *Taríqat* or the pathway of purity, The third *Jabrút*, or the possession of power. for which there is *Marifat* or knowledge. And the fourth *Lahut* or extinction, for which there is *Haqīqat* or truth.

In Professor Max-Müller's address to the Aryan section of the International Congress of Orientalists, assembled in London in September, 1874, he said, "We have learnt already one lesson, that behind the helpless expressions which language has devised, whether in the East or the West, for uttering the unutterable * * * there is the same intention, the same striving, the same stammering, the same faith. Other lessons will follow, till in the end we shall be able to restore that ancient word which unites not only the East with the West, but all the members of the human family, and may learn to understand what a Persian poet meant when he wrote many centuries ago—'diversity of worship has divided the human race into seventy-two nations.' From all their dogmas I have selected one—'the love of God.'"

By "the seventy-two* (seventy-three?) nations" are doubtless meant the number of sects into which Muhammad said Islamism would be divided; but the learned professor surely cannot be ignorant of the fact, that the "love of God" selected by the Persian poet as the dogma *par excellence* was the "*Ishaq*," or the second stage of the Suffistic journey. Only those who have conversed with Sufis on this mystical love can well realize, how impossible it is for the Christian to reconcile that practical love *of* God, which "gave His only begotten Son," and that practical love *to* God, which is shown "by keeping His commandments," with that mystical love or *Ishaq*, which is the subject of Sufī divinity. Mystery is not distinctive of Christianity, whilst it is the soul of Suffism, the foundation, the top stone of the whole system.

* Muhammad prophesied that as the Jews had been divided into 71 sects, and the Christians into 72, the Muslims would be divided into 73.

XLII.—THE FOUR ORTHODOX SECTS.

There are four orthodox sects or schools of interpretation amongst the Sunnis. The Hanifi, the Shāfai, the Mālikī, and the Hambali.

1. The Hanifis are found in Turkey, Central Asia, and North India. The founder of this sect was Imām Abu Hanīfa, who was born at Koofa, the capital of Irāk, A.D. 702, or A.H. 80, at which time four of the "Prophet's" companions were still alive. He is the great oracle of jurisprudence, and he (with his two pupils Imām Abu Yusaf and Imām Muhammad) was the founder of Hanifi Code of Law.*

2. The Shāfais are found in South India. The founder of this school of interpretation was Imām Muhammad ibn i Idrīs al Shāfai, who was born at Askalon, in Palestine, A.D. 772.

3. The Mālikis prevail in Morocco, Barbary and other parts of Africa, and were founded by Imām Mālik, who was born at Medina, A.D.

* A Digest of the Hanifi Code of Law has been published in English by Mr. N. B. E. Baillie.

716. He enjoyed the personal acquaintance of Hanīfa, and he was considered the most learned man of his time.

4. The Hambalis were founded by Imām Abu Abdula Ahmad ibn Hambal, who was born at Bagdad, A.D. 786. He attended the lectures delivered by Shāfai, by whom he was instructed in the traditions. His followers are found in parts of Arabia, and in some parts of Africa, but it is the least popular of the four schools of interpretation. They have no Mufti at Mecca, whilst the other three sects are represented there.

From the disciples of these four great Imāms have proceeded an immense number of commentaries and other works, all differing on a variety of points in their constructions, although coinciding in their general principles.

XLIII.—THE SHIAS.

The *Shias* (lit. followers) are the followers of Ali, the husband of Fatimah, the daughter of Muhammad. They maintain that Ali was

the first legitimate Khalifa, or successor to Muhammad, and therefore reject Abu Bakr, Omar, and Osmān, the first three Khalifs, as usurpers. According to the Shias the Muslim religion consists of a knowledge of the true *Imām*, or leader, and the differences amongst themselves with reference to this question have given rise to endless divisions. Of the proverbial seventy-three sects of Islam, not fewer than thirty-two are assigned to the Shias.

The twelve Imāms, according to the Shias, are as follows:—

1. Hazrat Ali.
2. Imām Hassan.
3. Imām Hussain.
4. Zain-ul-Abid-dīn.
5. Imām Muhammad Bāqir.
6. Jāfir Sādiq.
7. Musa Kāsim.
8. Ali Musa Razā.
9. Muhammad Taqī.
10. Muhammad Naqī.
11. Hassan Askarī.
12. Abu Kasim (or Imām Mahdī).

The last Imām, Abu Kāsim, is supposed

by the Shias to be still alive and concealed in some secret place, and that he is the same Mahdī, or director, concerning whom Muhammad prophesied that the world should not have an end until one of his own descendants should govern the Arabians, and whose coming in the last days is expected by all Muslims.

During the absence of the Imām the Shias appeal to the *Mujtahids*, or enlightened doctors of the law, for direction in all matters both temporal and spiritual. Since the accession of Ismail, the first of the Sufī dynasty, A.D. 1499, the Shia faith has been the national religion of Persia. The enmity which exists between Sunni and Shia Muhammadans is, perhaps, hardly equalled by the mutual animosity which too often exists between Romanists and Protestants.

It is not true that the Shia Muhammadans reject the traditions of Muhammad, although the Sunnis arrogate to themselves the title of traditionists. They do not acknowledge the *Sahih Sita*, or six correct books of the Sunnis and Wahabis, but receive the five collections of traditions, entitled:—

I. Kāfi. 2. Mantayah-zarah-ul-Faqīh. 3. Tahzīb. 4. Istibsār. 5. Nahaj-ul-Balāghat.

The Shia school of law is called the Imāmīa* and it is earlier than that of the Sunnis, for Abu Hanīfa, the father of the Sunni code of law, received his first instructions in jurisprudence from Imām Jāfir Sādiq, the sixth Imam of the Shias, but this learned doctor afterwards separated from his teacher and established a school of his own.

The differences between the Shia and Sunnis are very numerous, but we will enumerate a few of them.

1. The discussion as to the office of Imām, already alluded to.

2. The Shias have a profound veneration for Imām Ali, and some of their sects regard him as an incarnation of divinity. They all assert that next to the "prophet," Ali is the most excellent of men.

3. They observe the ceremonies of the Muharram in commemoration of Ali, Hassan, Hosein, and Bībi Fatimah, whilst the Sunnis

* A Digest of the Imamen code has been published by Mr. N. B. E. Baillie. London, 1869.

only regard the tenth day of Muharram, the *Ashura*, being the day on which God is said to have created Adam and Eve, &c.

4. The Shias permit *Mutah*, or temporary marriages, which are contracted for a limited period and for a certain sum of money. The Sunnis say that Muhammad afterwards cancelled this institution.

5. The Shias include the *Majusi*, or fire worshippers among the *Ahl-i-Kitāb*, or people of the book, whilst Sunnis only acknowledge Jews, Christians, and Muslims, as *Kitābīahs*.

6. There are also various minor differences in the ceremony of *Salwāt*, or prayer, and in the ablutions previous to prayer.

7. The Shias admit a principle of religious compromise which is called *Takīa* (lit. guarding one self), a pious fraud, whereby the Shia Muhammadan believes he is justified in either smoothing down, or in denying the peculiarities of his religious belief in order to save himself from religious persecution. A Shia can therefore pass himself off as a Sunní, or even curse the twelve Imāms, in order to avoid persecution.

XLIV.—THE WAHABIS.

This sect was founded by Muhammad, son of Abdul Wahāb, but as their opponents could not call them *Muhammadans*, they have been distinguished by the name of the father of the founder of their sect, and are called Wahābis.* Shekh Muhammad, son of Abdul Wahāb, was born at Ainia, a village of the province of Ared, in the country of Nejed, in the year of the Hijrah, 1115. He remained in his village until he was of mature age, and was well instructed by his father, Abdul Wahāb, in the Qurān and the sacred Hadīs. Abdul Wahāb was of the orthodox sect of the Hambalis. Muhammad ibn Wahāb performed the pilgrimage to Mecca in company with his father, and at Medina he was instructed by Shekh Abdullah, the son of Ibrahīm, of Nejed. He accompanied his father to Harimala, and after his father's death he returned to his native village

* *Vide* a Wahabi Book, entitled, Sulh ul Aklwān, by Syud Allama Daud, of Bagdad.

Ainia and assumed the position of a religious leader. The religion and government of Muhammad, son of Abdul Wahāb, was a Muhammadan puritanism joined to a Bedouin phylarchy, in which the chief is both the political and religious leader of his people. The whole of Eastern Arabia has embraced the reformed doctrines of the Wahābis, and Mr. Palgrave, in his account of his travels in those parts, has given an interesting sketch of the Wahābi religionists, although he is not always correct as to the distinctive principles of their religious creed.

In the great Wahābi revival, political interests were united with religious reform, as was the case in the great puritan struggle in England; and the Wahābis soon pushed their conquests over the whole of Arabia. In A.D. 1803 they conquered Mecca and Medina, and for many years threatened the subjugation of the whole Turkish Empire, but in 1811 A.D. Muhammad Ali, the celebrated Pashah of Egypt, commenced a war against the Wahābis, and soon recovered Mecca and Medina, and in 1818 his son, Ibrahīm Pashah, totally defeated

Abdullah, the Wahābi leader, and sent him a prisoner to Constantinople, where he was executed in the public square of St. Sophia, December 19, 1818. But although the temporal power of the Wahābis has been subdued, they still continue secretly to propagate their peculiar tenets, and in the present day there are numerous disciples of the sect not only in Arabia, but in Turkey and in India.

It is a movement which has influenced religious thought in every part of Islamism.

The leader of the Wahābi movement in India was Syud Ahmad, who was born at Rāī Barelī, in the north-west provinces of India, in 1786 A.D. He began life as a freebooter, but about the year 1816 he gave up robbery and commenced to study divinity in one of the mosques at Delhi. After a few years study he performed the pilgrimage to the sacred city, and whilst at Mecca, attracted the notice of the learned doctors to the similarity of his teaching to that of the Wahābi sectaries, from whom the city had suffered so much. He was soon expelled from the town, and he returned to India a fanatical disciple of the Wahābi

leader. His success as a preacher was great, both in Bombay and Calcutta, and having collected a numerous following from the ranks of Islamism within British territory, he proceeded to the north-west frontier of India, and preached a Jihād, or Holy War, against the Sikhs. On the 21st of December, 1826, the war against the infidel Sikhs began, and almost every place in the Peshawur valley is in some way associated with this fanatical struggle. The mission of this Wahābi leader was soon brought to an untimely end, for in the battle of Bālakot, in May, 1831, when the fanatics were surprised by a Sikh army, under Sher Singh, their leader, Syud Ahmad was slain.* But as in the case of the Wahābi leader of Eastern Arabia, the propagation of the religious tenets did not cease with Syud Ahmad's death, and within the last thirty years Wahābyism has widely influenced religious thought amongst the Muhammadans of India. The people who hold the doctrines of the Wahābis do not always combine with

* The remnant of the Syud's army formed the nucleus of the Wahābi fanatics, who are now stationed at the village of Polosī, on the banks of the Indus, on the north-west frontier of British India.

them the fanatical spirit of either the son of Abdul Wahab, or of Syud Almad Khān; they speak of themselves as *Ahl i Hadīs*, or the people of the traditions, or those who interpret the teaching of the Qurān by the example of Muhammad; but there can be but little doubt that the religious principles of the Waḥābis of India are identical with those of the Wahābis of Arabia, although it does not follow that they are imbued with exactly the same fanatical spirit. It must, however, be remembered that there is no separation between Church and State in the principles of Islamism, and that Muhammadans only ceased to be fanatical and disloyal under foreign rule when they are certain that opportunities for resistance do not exist. In the *fatwa* (decision) given by a number of learned doctors of Lucknow and other places, dated 17th July, 1870, it was stated that "*it is necessary that there should be a probability of victory to the Musalman and glory to the people of Hindustān. If there be no such probability, the Jihād is unlawful.**

* *Vide* Hunter's Indian Musalman's. Appendix II. Dr. Badger, in his article in the *Contemporary Review*, June,

The Wahābis speak of themselves as *Mohhid*, or Unitarians, and call all others *Mushrik*, or those who associate another with God, and the following are some of their distinctive religious tenets:—

1. They do not receive the decisions of the four orthodox sects, but say that any man who can read and understand the Qurān and the sacred Hadīs can judge for himself in matters of doctrine. They therefore reject *Ijma'*.

2. That no one but God can know the secrets of men, and that prayers should not be offered to any Prophet, Wali, Pīr, or Saint; but that God may be asked to grant a petition for the *sake* of a saint.

3. That at the last day Muhammad will obtain permission (*izn*) of God to intercede for his people. The Sunnis believe that permission has already been given.

4. That it is unlawful to illuminate the shrines of departed saints, or to prostrate before them, or to perambulate (*tawāf*) round them.

1875, questions whether there is any real affinity between the Wahābism of India and the Wahābism of Nejd. We believe they are identical in principle and in spirit.

5. That women should not be allowed to visit the graves of the dead on account of their immoderate weeping.

6. That only four festivals ought to be observed, namely, 'Id i Fitr, Id i Zoha, Ashura, and Shab-barāt.

7. They do not observe the ceremonies of *Maulūd*, which are celebrated on the anniversary of Muhammad's birth.

8. They do not present offerings (*Nazr*) at any shrine.

9. They count the ninety-nine names of God on their fingers, and not on a rosary.

10. They understand the terms "sitting of God," and "hand of God," which occur in the Qurān in their literal (*haqīqī*) sense, and not figuratively (*Majāzi*), but at the same time they say it is not revealed *how* God sits, or in what sense he has a hand, &c.*

* On this account the Christian doctrines of the Trinity and the Sonship of Christ do not present the same difficulties to the mind of a Wahābi which they do to that of a Sunni.

XLV.—JIHAD.

*Jihād** is a religious war against the infidels, as enjoined by Muhammad in the following passages in the Qurān:—

Surat ul Nisa (VI.).

> "Fight therefore for the religion of God."
>
> * * *
>
> God hath indeed promised Paradise to every one,
> But God hath preferred those who *fight for the faith.*

Surat ul Muhammad (XLVII.).

> Those who *fight in defence of God's true religion,*
> God will not suffer their works to perish.

Those who engage in war against the infidels are called *Ghāzis.* The whole question of *Jihād* has been fully discussed by Dr. W. W. Hunter, of the Bengal Civil Service, in his work entitled, "Indian Musalmāns, which is

* Some Muhammadan divines say there are two Jihāds, viz., Jihād i Akbar, or the greater Warfare, which is against one's own lusts, and Jihād i Asghar, or the lesser Warfare, against infidels.

the result of careful enquiry as to the necessary conditions of a Jihād or Cresentade, instituted at the time of the excitement which existed in India in 1870-71 in consequence of a supposed Wahābi conspiracy for the overthrow of Christian rule in that country. The whole matter, according to the Sunni Musulmāns, hinges upon the question whether India is *Dār ul Harb*, the land of enmity, or *Dār ul Islām*, the land of Islamism.

The Muftis belonging to the Hanifi and Shāfai sects at Mecca decided that, "as long as even some of the peculiar observances of Islām prevail in a country, it is *Dār ul Islām.*"

The decision of the Mufti of the Māliki sect was very similar, being to the following effect:

"A country does not become *Dār ul Harb* as soon as it passes into the hands of the infidels, but when all or most of the injunctions of Islām disappear therefrom."

The law doctors of North India decided that, "the absence of protection and liberty to Musulmāns is essential in a *Jihād* or religious war, and that there should be a probability of victory to the armies of Islām."

The Shia' decision on the subject was as follows: "A Jihād is lawful only when the armies of Islām are led by the rightful Imām, when arms and ammunitions of war and experienced warriors are ready, when it is against the enemies of God, when he who makes war is in possession of his reason, and when he has secured the permission of his parents and has sufficient money to meet the expenses of his journey."

The Sunnis and Shias alike believe in the eventual triumph of Islām, when the whole world shall become followers of the prophet of Arabia; but whilst the Sunnis are of course ready to undertake the accomplishment of this great end, "whenever there is a probability of victory to the Musulmāns," the Shias, true to the one great principle of their sect, must wait until the appearance of a rightful Imām.

Not very long ago a learned Muhammadan *Qāzi* (judge) was consulted by the writer of these notes with reference to this interesting question, namely, whether India is *Dār ul Islām*, or *Dār ul Harb*. At first he replied

Dār ul Islām, and then after a short pause, he said, "Well, sir, may I tell you the truth?" Upon being assured that the question was put merely as one of theological enquiry, and not for any political reasons, he replied, "It is *Dār ul Harb*." One of his reasons for arriving at this conclusion was the well-known doctrine of Islām that a Muslim cannot be a *Zimmī*, or one who pays tribute to an infidel power. We believe that the fact that Muhammadans under Christian rule are in an anomalous position is a source of trouble to many a conscientious Muslim. Many Muslims believe that *Ḣijrat*, or flight, is incumbent upon every child of *the Faith* who is under Kāfir (infidel) rule, but, as our friend the Qazi put it, "Where are they to go to?" The Muslim who abandons his country under such circumstances is called a *Muhājir*, i.e., a refugee.

XLVI.—MARTYRS.

The title of *Shahīd*, or martyr, is given to

anyone who dies under the following circumstances:—

1. A soldier who dies in war for the cause of Islām.

2. One who innocently meets with his death from the hand of another.

3. The victim of a plague.

4. A person accidentally drowned.

5. One upon whom a wall may fall accidentally.

6. A person burnt in a house on fire.

7. One who dies from hunger rather than eat unlawful food.

8. One who dies on the pilgrimage to Mecca.

If a martyr dies in war or is innocently murdered, he is buried without the usual washing before burial, as it is said that the blood of a martyr is a sufficient ablution.

XLVII.—SLAVERY.

Slavery (*'abudīyat*) has been consecrated by Muhammadan law, and some of its provisions

have been taken from the Mosaic code. The traces of heathenism are, however, observable in most of the Muslim laws with reference to this question. For example, according to Jewish law,* if a master slew his slave he was liable to punishment, whereas the Islamic code† annexes no worldly punishment for the murder of a slave.

There is no limit to the number of slave girls with whom a Muslim may cohabit, and it is the *consecration* of this illimitable indulgence which so popularizes slavery amongst Muhammadan nations. Some Muslim writers‡ of the present day contend that Muhammad looked upon the custom as temporary in its nature, and held that its extinction was sure to be achieved by the progress of ideas and change of circumstances; but the slavery of Islamism is interwoven with the Law of marriage, the Law of sale, and the Law of inheritance, of

* Exodus, xxi. 20.

† Hidāya, xvi. Book.

‡ Life of Muhammad, by Syud Ameer Ali, p. 257.

§ It is often said that the buying and selling of slaves is not sanctioned by Islam; this is not correct, as will be seen upon reference to the Muhammadan Law of Sale.

the system, and its abolition would strike at the very foundations of the code of Islamism.

Slavery is in complete harmony with the spirit of Islamism, whilst it is abhorrent to that of Christianity. That Muhammad ameliorated the condition of the slave, as it existed under the heathen laws of Arabia, we cannot doubt; but it is equally certain that the Arabian legislator intended it to be a perpetual institution.

The following traditions* with reference to the action of the prophet in this matter are notable:—

"Imrān ibn Husain said a man freed six slaves at his death, and he had no other property besides, and the prophet called them, and divided them into three sections, and then cast lots, he then ordered that two of them should be freed, and he retained four in slavery, and spoke severely of the man who had set them free."

"Jabir said we used to sell the mothers of children in the time of the prophet and of Abu Bakr, but Omer forbade it in his time."

* Mishqat, Book xiii., c. xx., Pt. i.

For certain sins the manumission of slaves is the legal penalty, and a slave may purchase his own freedom with *the permission of his owner*.

In the Akhlāki Jilālī,* which is the popular work upon practical philosophy amongst the Muhammadans, it is said that "for service a slave is preferable to a freeman, inasmuch as he must be more disposed to submit, obey, and adopt his patron's habits and pursuits."

Although slavery has existed side by side with Christianity, it is undoubtedly contrary to the spirit of the teaching of our divine Lord, who has given to the world the grand doctrine of universal brotherhood.

Mr. Lecky believes† that it was the spirit of Christianity which brought about the abolition of slavery in Europe. He says, "the services of Christianity were of three kinds. It supplied a new order of relations, in which the distinction of classes was unknown. It imparted a moral dignity to the servile classes.

*Akhlāk i Jalālī, by Fakīr Jāni Muhāmmad Asaad, Section vi.

† History of European Morals, vol. ii. p. 70.

It gave an unexampled impetus to the movement of enfranchisement."

XLVIII.—THE LORD JESUS CHRIST.

In the Qurān our blessed Lord is spoken of as *'Isa* (Jesus), and *Masīh* (the Messiah). He is also called *Kalamatullah*, the Word of God; *Qaul ul Haqq*, the Word of Truth; and *Ruh*, the Spirit (of God). *Ruh Ullah*, the Spirit of God, being the special title, or *Kalima*, whereby Jesus is distinguished from the other great prophets. He is one "illustrious in this world and in the next," and "who has near access to God."* He is "*God's apostle* to confirm the law, and to announce an apostle that should come after, whose name shall be *Ahmad*."† He is said to have been born of Mary, the sister of Aaron, and the daughter of Imrān, near the trunk of a palm tree. To have spoken in his cradle, and to have performed many miracles during his infancy; to have

* Surat ul Imrān (III.) ver. 40.
† Surat-ul-Saf (LXI.) ver. 6.

cured the blind and the leper; to have chosen apostles, and to have caused a table to descend from heaven both as "a festival and a sign for them." The Jews are said to have been deceived by God, and to have crucified another person instead of Jesus, who was taken up into heaven, where he remains with his mother in a lofty and quiet place, watered with springs, until he shall come again in the last day to convert the whole world to Islamism!

The rambling incoherent account of our blessed Lord's life as given in the Qurān would far exceed the limits of these "Notes," but it will be found upon reference to the following Suras or chapters:—

An account of the birth of the Virgin Mary—Sura iii. 33-37, 42-44.

Birth of Jesus announced to the Virgin Mary—Sura iii. 45-48; xix. 16-21.

The birth of Jesus—Sura xix. 22-28.

The miracles of the Infancy—Sura xix. 29-32; iii. 48; v. 119.

His prophetical mission—Sura v. 87; xxxiii. 7; xliii. 56-63; lxi. 6.

His choice of apostles—Sura iii. 51-52; lxi. 14.

The Lord's Table—Sura v. 121-124.

His Crucifixion—Sura iii. 53-54; iv. 156-158; v. 119; xix. 32; iii. 54.

His assumption with the Virgin Mary into Paradise—Sura xxiii. 52.

His Second Advent—Sura xliii. 59.

He must render an account of himself to God—Sura xxiii. 7, 8; v. 118-119, 125, 127; iv. 158.

XLIX.—THE CRUCIFIXION OF OUR LORD AND SAVIOUR.

The following are the verses in the Qurān which allude to our blessed Lord's crucifixion:

Surat ul Nisa, (iv.) 157.

"And for their saying (God hath sealed them up)—'Verily we have slain the Messiah, Jesus the son of Mary, and apostle of God.' Yet they slew him not, and they crucified him not, but they had only his likeness. And they who differed about him were in doubt concerning him: no sure knowledge had they about him, but followed only an opinion, and they did not really slay him, but God took him up to Himself."

Surat ul Maida, (v.)

"They are infidels who say verily God is the Messiah, the son of Mary. Say: And who could obtain anything from God to the contrary if chose to destroy the Messiah, the son of Mary and his mother and the whole world also."

Surat ul Imrān, (iii.) 47-48.

"The Jews plotted and God plotted: But of those who plot is God the best. Remember when God said, O Jesus! verily I will cause thee to die and will take thee up to myself and deliver thee from those who believe not; and I will place those who follow thee above those who believe not until the day of resurrection. Then to me is your return, and wherein ye differ will I decide between you."

Whilst all Muslim divines are agreed as to the literal interpretation of these passages, there is some difference as to the person crucified in his stead.

1. In the Tafsīr i Muzarī it is said that God took Christ in his human body to heaven alive.

2. In the Tafsīr i Nasai, that Christ asked one of his disciples to take his place.

3. In the Tafsīr i Bāghwī, that God transformed Christ's appearance to one of his enemies, a spy, who was thus crucified in his stead by mistake.

4. In the Tafsīr i Kalbī, that *Titanūs* was crucified, God having transferred Christ's appearance to that person.

It will be seen that these commentators have adopted the errors of the Basilidians, the Cerinthians, and the Carpocrations, with reference to our Lord's crucifixion.

Irenœus says that the Basilidians held that Simon Cyrene was crucified instead of Christ.

The "Cross of Christ" is the missing link in the Muslim's creed.

We have already alluded (in Note XXXI.) to the great anomaly of a religion which rejects the doctrine of a sacrifice for sin, whilst its great central feast is *a Feast of Sacrifice.* Surely the 'Id-u-Zoha speaketh of better things than the "blood of *Ismail.*"

It is related by the Muslim historian Waqidi, that Muhammad had such repugnance to the sign of the cross, that he destroyed everything brought to his house with that figure upon it.

L.—THE DIVINITY OF CHRIST AND THE DOCTRINE OF THE HOLY TRINITY.

The following are the allusions to the Holy Trinity and the Sonship of Christ in the Qurān:—

Surat-ul-Nisa, (iv.) 169.

"O ye people of the Book! overstep not bounds in your religion and of God, speak only truth. The Messiah Jesus, son of Mary, is only an apostle of God, and his Word which he conveyed into Mary, and a Spirit proceeding from himself. Believe, therefore, in God and his apostles, and say not there is a Trinity (lit. three). Forbear, it will be better for you. God is only one God! Far be it from His glory that He should have a son * * * The Messiah disdaineth not to be a servant of God."

Surat ul Maida, (v.) 79.

"The Messiah, the son of Mary is but an

apostle, other apostles have flourished before him, and his mother was a just person; they both ate food."

Verse 116 of the same Sura.

"O Jesus, son of Mary, hast thou said unto mankind, 'Take me and my mother as two Gods beside God?'"

From the above verses it appears that Muhammad thought the Holy Trinity of the Christians consisted of the Father, the Son, and the Virgin; and historians tell us that there existed in Arabia a sect called Collyridians, who considered the Virgin Mary a divine person, and offered in worship to her a cake called Collyris; it is, therefore, not improbable that Muhammad obtained his perverted notion of the Holy Trinity from the existence of this sect. From the expression "they both ate food," we must conclude that Muhammad had but a sensuous idea of the Trinity in Unity, and had never been instructed in the orthodox faith with reference to this dogma.

In dealing with Muhammadans the Christian missionary must not treat their system as though the views of Islamism were precisely

those of modern Socinians.* Islamism admits the miraculous conception of Christ, and that he is the "*Word*" which God "conveyed unto Mary;" and whilst the other five great prophets are but "the chosen," "the preacher," "the friend," "the converser with," and "the messenger" of God, Jesus is admitted to be the "*Spirit of God.*" He is the greatest miracle worker of all the prophets, and whilst Muhammad is dead and buried, and saw corruption, all Muslim divines admit that Jesus "saw no corruption," and still lives with a human body in Paradise.

Moreover, it is said in the Hadīs that the *Nur-i-Muhammad*, the light of Muhammad, was created before all things which were made by God. The pre-existence of the divine "Word which was made flesh and dwelt amongst us" is not therefore an idea foreign to the Muslim mind.

* We speak of the views of *modern* Socinians, for we are aware that both the Socini, uncle and nephew, admitted the miraculous conception of Christ, and said that He ought to be worshipped.

LI.—TAHRIF, OR THE CORRUPTION OF THE SACRED BOOKS.

Tahrīf is the word used by Muhammadan writers to express the corruption of the sacred scriptures of the Jews and Christians, as asserted in the Qurān.

Imām Fakhar-u-dīn Rāzi, in his commentary, explains "*Tahrīf*" to mean, to change, alter, or turn aside anything from the truth. Muslim divines say there are two kinds of *Tahrīf*, namely, *Tahrīf i M'anawī*, a corruption of the meaning; and *Tahrīf i Lafzī*, a corruption of the words.

Muhammadan controversialists, when they become acquainted with the nature of the contents of our sacred books, and of the impossibility of reconciling the contents of the Qurān with those of the sacred scriptures, charge the Christians with the *Tahrīf i Lafzī*. They say the Christians have expunged the word *Ahmad* from the prophecies, and have inserted the expression "Son of God," and the story of the crucifixion, death, and resurrection of our

Blessed Lord. This view, however, is not the one held by the most celebrated of the Muslim commentators.

Imām Muhammad Ismail Bokharī, writes in his book that "the word *Tahrīf* (corruption) signifies to change a thing from its original nature; and that there is no man who could corrupt a single word of what proceeded from God, so that the Jews and Christians could corrupt only by misrepresenting the *meaning* of the words of God."

Ibn i Mansūr and Ibn Abbi Hātim, state in the commentary known as the Tafsīr Durr-i-Mansur, that they have it on the authority of Ibn i Munīa, that the *Taurāt* (i.e., the Books of Moses) and the *Injīl* (i.e., the Gospels) are in the same state of purity in which they were sent down from heaven, and that no alterations had been made in them, but that the Jews were wont to deceive the people by unsound arguments, and by wresting the sense of Scripture.

Shah Wali Ullah, in his commentary the *Fazūl Kabīr*, and also Ibn Abbas, support the same view.

This appears to be the correct interpretation of the various verses of the Qurān charging the Jews with having corrupted the meaning of the sacred Scriptures.

For example, Surat ul Imrām (III.) ver. 78, "There are certainly some of them who read the Scriptures perversely that ye may think what they read to be really in the Scriptures, yet it is not in the Scriptures; and they say this is from God, but it is not from God; and they speak that which is false concerning God against their own knowledge."

Imām Fakhar u dīn in his commentary on this verse, and many others of the same character which occur in the Qurān, says it refers to a *Tahrīf i M'anawī*, and that it does not mean that the Jews altered the text, but merely that they made alterations in the course of reading.

But whilst all the old commentators, who most probably had never seen a copy of the sacred Books of the Jews and Christians, only charge us with a *Tahrīf Manawī*, still all modern controversialists amongst the Muham-

madans contend for a *Tahrīf i Lafzī*, as being the only solution of the difficulty.

In dealing with such opponents, the Christian divine will avail himself of the following arguments:—

1. The Qurān does not charge the Jews and Christians with corrupting the text of their sacred Books, and all the learned Muslim commentators admit that such is not the case.

2. The Qurān asserts that the Holy Scriptures of the Jews and Christians existed in the days of Muhammad, who invariably speaks of them with reverence and respect.

3. There now exist manuscripts of the old and new Testaments of an earlier date than that of Muhammad (A.D. 610-632).

4. There are versions of the old and new Testament now extant, which existed before Muhammad, for example, the Septuagint, the Latin Vulgate, the Syriac, the Coptic, and the Armenian versions.

5. The Hexapla, or Octapla of Origen, which dates four centuries before Muhammad, gives various versions of the old Testament Scriptures in parallel columns.

6. The Syrian Christians of St. Thomas* of Malabar and Travancore, in the south of India, who were separated from the western world for centuries, possess the same Scriptures.

7. In the works of Justin Martyr, who lived from A.D. 103 to 167, there are numerous quotations from our sacred books, which prove that they were exactly the same as those we have now. The same may be said of other early Christian writers.

Muhammadan controversialists of the present day urge that the numerous readings which exist in the Christian books are a proof that they have been corrupted. But these do not affect in the least the main points at issue between the Christian and the Muslim. The Divine Sonship of Christ, the Fatherhood of God, the Crucifixion, Death, and Resurrection of Christ, and the Atonement, are all clearly stated in almost every book of the New Testament, whilst they are rejected by the Qurān.

* That Christians existed in India at a very early period is plain from the fact that a Bishop of India signed his name at the Council of Nice, A.D. 325.

The most plausible of modern objections urged by Muslim Divines is, that the Christians have *lost* the *Injīl* which was sent down from heaven to Jesus, and that the New Testament contains merely the *Hadīs* or *Sunna*—the *traditions* handed down by Matthew, Mark, Luke, John, Paul, and others. It is of course a mere assertion, unsupported by any proof, but it appears to be a line of argument which commends itself to Syud Ahmad Khān, C.S.I.* and also to Syud Ameer Ali Moulvie, M.A., LL.B.† The latter professes to be a Muhammadan rationalist, but as Islamism is a system of the most positive *dogma*, it does not admit either of rationalism or "free thought." Syud Ahmad and Ameer Ali no more represent the Muhammadanism of the Qurān and the Traditions, than the opinions of Mr. Voysey represent the teaching of orthodox Christianity.

"Islamism is in itself stationary, and was framed thus to remain. Sterile like its God,

* *Vide* The Muhammadan Commentaries on the Holy Bible, Part I. by Syud Ahmad Khan, C.S.I. Ghazeepore, 1862.

† *Vide* The Life and Teachings of Muhammad, by Syud Ameer Ali Moulvie, M.A., LL.B., of the Inner Temple, Barrister-at-Law. London, 1873.

lifeless like its first principle in all that constitutes life—for life is love, participation, and progress, and of these the Coranic Deity has none, it justly repudiates all change, all development. To borrow the forcible words of Lord Houghton, the written book is there the dead man's hand, stiff and motionless, whatever savours of vitality is by that alone convicted of heresy and defection."*

* Palgrave's Arabia, Vol. i. p. 372.

AN INDEX OF THE TECHNICAL TERMS WHICH OCCUR IN THE BOOK.

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